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# DEUTEROGRAPHS

*DUPLICATE PASSAGES IN THE  
OLD TESTAMENT*

THEIR BEARING ON THE TEXT AND COMPILATION  
OF THE HEBREW SCRIPTURES

ARRANGED AND ANNOTATED BY

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# INTRODUCTION

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## § 1. *Nature and Object of the Work.*

EVERY student of the Bible is aware that there is a great deal of historical matter common to the Books of Samuel and Kings on the one hand and to the Chronicles on the other. In the following pages this common matter is printed in parallel columns, the left column giving the earlier document contained in Samuel and Kings, and here for convenience called A., and the right column exhibiting the work of the Chronicler, here called B.

A careful examination of the parallel histories brings out the fact that there is not only a substantial agreement but also a textual relationship between the two records; in fact, either the second is in certain parts an extract from the first, or else both works have been compiled from a common source. The former of these alternatives seems the more reasonable unless formidable objections can be produced against it, for the construction of imaginary documents generally means the creation of fresh difficulties.

A further and more exact collation of the common matter contained in our present Hebrew texts leads to the conclusion that there are numerous additions, omissions, and variations, in B. as compared with A.

Some of the variations are simply matters of spelling. Others are of the nature of dialectal changes, whether verbal or grammatical; and they thus present us with distinctions either

between earlier and later Hebrew or between classical and provincial dialect. Other changes are paraphrastic, the writer of B. not feeling himself absolutely tied to follow the letter of A. Lastly, there are what we may call textual corruptions; and it is noticeable that B. sometimes retains a better reading than we have in our present copies of A.

In the present work the relationship between the common matter and the distinctive materials in A. and B. is exhibited partly by the use of brackets and partly by the short headings which indicate insertions between section and section. Some sections exhibit far greater closeness of relationship than others, and a few can hardly be said to present identical texts at all.

The problem of compilation is thus brought clearly before the eye, and it becomes a basis for investigations into the classes of material which the compiler of B. had before him, whilst it suggests considerations with respect to the planning of other historical books. It also affords some illustration of the method possibly adopted by the synoptists in the New Testament—for A. and B. are practically to a large extent synoptists.

It would be confusing, if not impossible, to exhibit all the verbal and grammatical variations which are brought to light in the collation of the parallel Hebrew texts, though none of them are without interest. Only those have been marked and commented on which are most suggestive of dialectal differences or of textual readings. These last have been illustrated from the LXX, which sometimes (probably through the possession of a better text) harmonizes the variations.

The R.V. has been generally followed, but it has occasionally been altered so as to introduce greater verbal uniformity between the renderings of parallel texts. The long paragraphs of the R.V. have been broken up and harmonized to aid in the comparison between section and section. The 8vo Hebrew Bible of the British and Foreign Bible Society has been followed throughout as presenting the standard Masoretic text.

English readers may be reminded that the Hebrew language is much more condensed than the English. Thus, the words 'like' or 'as' stand for one Hebrew letter, 'the children of' for three letters, 'therefore' sometimes stands for a single letter, 'I beseech thee' for two; in fact, the change of a single

letter in Hebrew may frequently involve the alteration of two or three words in English.

While the sections as printed exhibit all the matter belonging to Samuel and Kings which is reproduced in the Chronicles, there have been added for purposes of comparison the eighteenth Psalm, certain passages from Isaiah and Jeremiah, and an extract from Ezra which is reproduced in Nehemiah. In these cases attention is called rather to early textual corruption than to dialectal changes, as these could hardly be expected in the case of works of so nearly the same date.

In order to exhibit the state of the two texts to the greatest advantage additions in one text as compared with the other are indicated by square brackets; omissions by dots; and variations by italics. The verses referred to in the notes follow the numbers in A., unless B. is specially named. The text in the body of each section is continuous unless the contrary is stated.

A few remarks may now be offered on the results obtained by the present collation, first in their bearing on the state of our present text, and secondly in the illustrations which they afford of the way in which ancient historical books were compiled.

## § 2. *State of our Present Hebrew Text.*

The first thing that strikes the student of these parallel texts is the startling amount of variation which exists between text and text, where not only the subject matter but also the literary material is manifestly the same. So far as we can judge from the Hebrew books which we possess, it seems to have been practically impossible for one writer to copy out a long extract from another without introducing variations. Before attempting any theory on the subject it is well to look the facts steadily in the face.

(a) There are changes in letters which are similar in appearance or in sound. Thus ך and ך were easily mistaken, as in Hadad and Hadar; so were ם and ם, as in Toi and Tou or Hiram and Hiram<sup>1</sup>; so apparently were ך and ך, which in the case of prepositions makes the difference between 'in' and 'from' (see

<sup>1</sup> The Phœnician or Old Hebrew letters answering to these could not easily be mistaken for one another, so that the variations (if accidental) have sprung up since the days when 'square Hebrew' was used for writing on vellum.



2 Sam. 7. 6 and 1 Chron. 17. 5); also ב and פ, as in Shobach and Shophach; similarly, ל and מ, ר and ב, ר and ל are substituted for each other.

(b) Sometimes a new reading took its starting-point from one of these literal variations that grew up in the course of copying. Thus ארם (2 Sam. 8. 13) may become ארם and then ארם, so that Edom is substituted for Aram, i.e. Syria. For other instances see 2 Sam. 7. 11, and 23. 11.

(c) Transpositions are frequent, being sometimes deliberate, perhaps for the sake of euphony, and at other times accidental. Thus we have Hasra and Harhas, Araunah and Ornan, almug and algum, Betah and Tibhath, Tiglath and Tilgath.

(d) There are contractions, some of which were probably provincial and colloquial, like our English 't'other' for 'the other,' as מן-איבי for מאיבי.

(e) There is the well-known variation between the 'full' and 'defective' vocalization. This is very frequently to be found, the 'full' being usually in the later record, but not always. The most interesting variation under this head is to be seen in the name of David, which is with hardly an exception spelt with four letters in B. (דויד), but with only three letters in A. (דוד).

(f) Certain prepositions resembled one another both in sound and sense, though not absolutely identical; notably there are the three, ל, אל, and על. These are sometimes prefixed to other local and temporal expressions, as in the words 'before,' 'after,' 'around,' 'about;' and it is not easy to trace the law of variation. Some instances will be noticed in the body of the book.

(g) The name יהוה (Jehovah) appears sometimes to have been written in a shorter form, either as יה or as יי, and this accounts for such a variation as is to be seen in 2 Chron. 36. 23 compared with Ezra 1. 3. (But see p. 136, note c.)

(h) In names compounded with Jehovah there are two terminations used variably in the Hebrew, jahu and jah, as Elijahu and Elijah; there are also two initial forms, as Jehoram and Joram; again, there was a tendency to compress or contract still further, as in the case of Micah for Micaiah; and occasionally we find inversions, as Jehoahaz for Ahaziah; and omissions, as Abi for Abijah and Zabad (Zachar?) for Jozachar.



(j) A copyist would sometimes unwittingly insert a similar word or a synonym for the word which he ought to write, e.g. בור for באר, יסב for ישב, אמר for דבר, מרט for מרוק. These synonyms are sometimes deliberately embodied in proper names; thus we have the names Uzz-iah and Azar-iah for the same person. Occasionally the sense of two alternative names is contrasted rather than synonymous, as in the case of Zephaniah and Uriel.

(k) There are other changes, owing to the tendency of the Hebrew mind to play upon words or to make variations wherever it was legitimate, e.g. נמש and בישט. Proper names were sometimes peculiarly affected by these tendencies; thus we have the substitution of Bosheth for Baal, or vice versa, in the name Mephibosheth. Perhaps this would account for the form Abed-nego. See also Beeliada for Eliada.

(l) Later forms are substituted for earlier in many instances. Thus the final ה in proper names tends to become נ (or ו, as in Necho), though the rule is not absolute. Darmesek seems certainly later than Dammesek as the Hebrew spelling of Damascus. The change in the spelling of David's name has already been adverted to. B. tends to a final th in a certain class of names, putting Shimrith for Shimer, Tikvath for Tikvah, and Jehoshabeath for Jehosheba. It is not easy to say why B. substitutes Pilnezer for Pilezer. Sanherib was simply a contraction for Sennacherib. Aramaic pronunciation sometimes asserted itself, as when Samuel (*lit.* Shamuel) became Shemuel, and Joshua Jeshua; but Joshua reappears in the Book of Zechariah.

(m) New words were substituted where the old had gone out of use, or where they were not familiar to the writer. Thus B. puts מרה for מרון (2 Sam. 21. 20). The word אני for 'navy' does not seem to have accommodated itself to the Hebrew mind, perhaps being a foreign form, or possibly because it was in such constant use for another purpose, and so B. reverted to the word אניה, the ordinary name for a ship. Similarly, the words used in 2 Sam. 6. 16 for 'leaping and dancing' occur nowhere else, and B. adopts ordinary words in their place. The case of the word 'cake' in the same chapter is interesting. A.'s word is only used elsewhere in the Pentateuch (Exod., Lev., Num.), and B. substitutes a word in common

use. Compare the names of the musical instruments in an earlier part of the chapter.

(n) Writers have their own fashions, their own idioms, and their own predilections for certain theological words. By far the most noteworthy and interesting is the tendency of B. to substitute the name *God* for *Jehovah*. This tendency is to be seen all through the body of the work, and it deserves serious attention. Other tendencies may be named. Thus, whilst A. is inclined to write 'the House of Israel,' B. writes 'Israel;' A. prefers Ark, B. Ark of the Covenant; A. gives prepositions, whilst B. tends to insert אֶת as the mark of an accusative (see e.g. 2 Chron. 18. 26). The Hebrew student will notice other variations bearing on forms of pronouns (A. אֲנִי and B. אַנִּי), and on the number of the verb after collective nouns (A. preferring the sing. verb and B. the plural). But whilst there are these tendencies there is not absolute consistency in either A. or B. in spelling, grammar, or idiom. A list of the most instructive variations of this class is appended to the introduction.

(o) The variations in numbers are well known and very perplexing. B. tends to turn hundreds into thousands, and sometimes the LXX does the same. Amongst B.'s departures from the numbers contained in the present text of A. we find 3 for 8, 6 for 3, 5 for 2, 50 for 20, 40 for 20, 8 for 18, 5 for 3, 7 for 5, 5 for 7. No theory of expressing numerals by letters fully explains these cases, yet we cannot detect anything deliberate or systematic about them. The LXX sometimes harmonizes A. and B., either of set purpose or through the possession of a different text; the latter seems most probable.

(p) B. evidently felt at liberty to condense, expand, paraphrase, omit, and comment. He sometimes substituted the 'oblique' for the 'direct' narration. He also transposed, e.g. the 'cities of their land' for 'the land of their cities' (2 Chron. 6. 28).

(q) Many omissions are simply copyists' slips, especially in the lists of proper names, or where the eye has gone on from one word to a similar one further along. Considering the care which is now bestowed on the text of the Hebrew Scriptures it is strange and sad to discover the lack of accuracy with which the ancient scribes did their work. A tendency to variation

from the original seems to have been as constant a law in the literary world as it is in the natural. Both prose and poetry suffered from it. We may be grateful, however, to the later Masoretic school, not only for putting a stop to such variation, but also for having abstained from attempting to undo the mischief which had been already done. Had they 'harmonized and restored' the text, including idioms, spelling, and numeration, the loss would have been serious.

On reviewing the substantial and textual variations between A. and B., the problem as to the original text becomes increasingly difficult. Shall we lay all the fault of variations on the original writers? or shall we attribute it to late copyists? How many of them are unintentional? and how many are deliberate, if not systematic? No solution wholly commends itself to the mind. We may safely say that neither A. nor B., as we now have them, represents the original MS. The text of the LXX shows us that many of the variations which we observe must have existed in the copies possessed by the Greek translators, whilst others have grown up in later days. One thing is clear; the original writer of B. allowed himself great latitude in following A., and perhaps the text of A. had already begun to suffer before it was made use of by the Chronicler, though we can hardly imagine that it had been often copied out before his time. On the other hand, strict accuracy in reproduction was evidently not to be had in those days. It should be added that many of the variations to which attention is directed are more or less analogous with those contained in early MSS. of the New Testament. The conclusion we come to is that a large amount of responsibility for the state of the text of both A. and B. must be borne by the scribes who lived in the centuries immediately before and after the Christian era. Since the rise of the Masoretic school the text with all its blemishes has been practically stereotyped; and it remains a task for the modern critical school to point out the nature and cause of the existing variations, and to suggest the best method of approaching a text more exactly representing the original. Professor Driver's work on the Books of Samuel in many respects furnishes us with an example of what is needed to be done in this direction.

The most serious matter for reflection remains to be stated ;

if so many corruptions of the text are found in both A. and B. in places where we can compare them, we can hardly avoid the conclusion that other parts of the Old Testament have been subjected to the same law of decay. If B. frequently gives us an older text of A. than our present copies or even the MSS. of the LXX afford, so that we can often correct A. by means of B., what are we to say of the other parts of the Old Testament which are not given to us in duplicate? Without hastily setting down every inconsistency as a false reading, we must be prepared to acknowledge that there may be—nay, there must be—a considerable amount of textual corruption in all the books, and we must give due credit to the LXX as frequently suggesting the true reading. Father Houbigant's great effort to amend the Hebrew by means of the LXX, even if fanciful at times, was a step in the right direction.

A word of caution must be added with regard to many of the variations which have been discussed. The critic is at first sight inclined to regard as textual corruptions or different readings what are probably deliberate dialectal or verbal changes. Many a time we are tempted to correct a text and bring it into uniformity with its fellows, in forgetfulness of the fact that the Hebrew writers love variation and delight in playing on words and sentences. Thus, in the forty-second Psalm we read (verse 5), 'Hope thou in God, for I shall yet praise him for the help of his countenance;' and further down (verse 11), 'Hope thou in God, for I shall yet praise him who is the health of my countenance and my God.' A Western critic instinctively desires to correct the former verse in the light of the latter, which reappears in the next Psalm; but it is unreasonable to touch the Hebrew on such a ground. Ancient hymn-writers knew what they were about and varied their words accordingly. Compare the ends of the verses in Bonar's well-known hymn, 'A few more years shall roll.'

### § 3. *Method of Compilation.*

Turning from the subject of text to that of compilation, it is interesting to observe the way in which distinct sets of materials give way, from time to time, to substantial agreement, and that, in its turn, speedily develops into literal identity. B. (whether he was an individual or whether the



work sprang from a school of writers) manifestly had before him the work we call A., either in its present or (as is more probable) in a somewhat enlarged form. A. is undoubtedly the work of a school rather than of an individual, and may be compared in this respect with our Anglo-Saxon Chronicle, which was evidently a growth under the hands of a monastic order. We owe A. to the great prophetic school. There was an order and succession of prophets from Samuel onwards, largely, but perhaps not wholly, of the Levitical tribe, whose business, amongst other things, was to record certain aspects of the history of Israel. The books are in the true sense of the word prophetic and written by those who were moved by the Spirit of God. Hence the Jews regarded them as the works of 'the earlier prophets,' and Christians esteem them as inspired and as authoritative, at any rate so far as concerns their special domain. There were always secular official writers, recorders, registrars, and scribes, who would write annals, genealogies, and similar documents, and all their works would be stored up in the king's courts. But the prophetic and historical works were of another order altogether, and the contributions of the various prophets (either the original MSS. or copies) would sooner or later find their way to the Temple archives. This would be the case not only with the Judean writings, but also with those that had to do with the northern kingdom. The whole land was very small and communications were constant except in times of civil war. Elijah's letter to the king of Judah and Hezekiah's letters to the northern tribes are illustrations of this.

The prophetic and contemporary materials which form A., and which from an historical point of view are of supreme value, had apparently been threaded together into a continuous narrative before the work of B. was taken in hand, though B. had a traditional knowledge of the names of the different authors which otherwise we should have lost. It was no slight task which the editor of the A. materials had to perform. We may regard him as the residuary legatee of the propheticohistorical school, and as such he must have had before him a number of rolls bearing the names of Samuel and other writers, some representing the southern kingdom and some the northern, all written in the same tone and more or less in

the same style, though some would naturally be more provincial than others. These materials he would have to harmonize, and to arrange in chronological order. In this he would be guided not only by traditional knowledge, but also by means of official lists and annals of kings, which may have been somewhat similar to the well-known Assyrian canon, though probably much more detailed. He would then have to weld the various writings into a connected narrative which should keep the history of the two kingdoms running side by side without confusion. The more this wonderful feat is examined the more it will be admired. At length the whole was accomplished, in the age and possibly under the direction of Jeremiah or his scribe Baruch. The city Tahpanhes, which was Jeremiah's adopted home in Egypt, is now known to have been a centre of literary activity and the meeting-place of Eastern and Greek civilization. Copies of A. (in full or slightly condensed) could easily have been made and sent to the captives on the Tigris, Euphrates, and Chebar; and we can imagine the interest with which they would be read. The last verses of A. referring to the days of Evil Merodach would be appended to one of these copies in the East and to an Eastern copy of Jeremiah at the same time.

The work of B., the Chronicler, must now be considered.

In the first place B., who may be taken for convenience as a single writer, discards as far as practicable all the record of A. which precedes the death of Saul and all the later part of the record which has to do with the history of the northern kingdom. He concentrates his attention on the history of the southern kingdom. His business is to trace the line of David and his kingdom from its beginning to his own time, or at least to the Return. Accordingly the Books of A. and B. begin to run parallel at the account of Saul's death. This narrative has its natural place in A., but how does it stand in B.? It is preceded by nine chapters of a genealogical character, based partly on older Biblical documents, and running down from Adam to the Captivity period, and even beyond it. These chapters are not wholly consecutive, but are of the nature of extracts from state and family archives. They deserve the most patient study, both because of their contents, and because of their peculiarities in spelling, arrangement, and date.

B.'s attention is now concentrated on the reign of David. He gives a few extracts from A., leaving out a great many incidents, and inserting from other sources various documents bearing on the internal administration of the kingdom and on the priestly and Levitical ordinances. There were no doubt sacred as well as secular recorders and registrars in those days. Samuel, Nathan, and Gad had formed (if they had not followed) a precedent for sacred historical writing (1 Chron. 29. 29) which the priests and Levites were not slow to imitate, and from the extant records which had passed on from their times B. must have completed his narrative.

B. gives next to no additional matter for the reign of Solomon, and omits a great deal of A.'s record; but from the time of the disruption he is decidedly more full than A., as may be seen by examining the reigns of Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, and almost all the other kings up to the death of Josiah. After the time of this king the story became very much abbreviated. The additional matter in all these sections is very much of one character, and tends to bring out the prophetic together with the Levitical element in the history, the house of Asaph being particularly conspicuous. The work may be compared in this respect with the Anglo-Saxon Chronicle, which so frequently emphasizes the monastic element in English history. A lesson of confidence in God is constantly being impressed on the reader, and the need of loyal obedience to His Word is shown to be the secret of national prosperity.

Thus it comes to pass that B.'s history of the southern kingdom is fuller than A.'s; but there is one remarkable exception, viz. the narrative of Sennacherib's invasion. B. gives only a slight sketch of it. But if two full accounts were already in existence, one in the Books of Kings and the other in the appendix to the first part of Isaiah, that would be a sufficient reason for B.'s abbreviation. There is a somewhat similar phenomenon in the case of the narrative of the capture of Jerusalem. A. gives a detailed account, and it is reproduced as an appendix to Jeremiah; B. consequently only gives the briefest outline.

The closing verses of the Chronicles overlap the opening sentences of Ezra, that is to say of the Jeshua-Zerubbabel

narrative which is prefixed to Ezra's own story, and they break off in the middle of a sentence. How is this to be accounted for? Is it a scribe's oversight? If so, it indicates that in old times Ezra followed Chronicles in the order of the books. It can hardly, however, be an oversight. It looks like a deliberate postscript referring the reader to the Book of Ezra for a continuation of the history, and reminding him that God had not forgotten His promises, but had raised up a deliverer in the person of Cyrus.

It is quite unnecessary to fix an absolute date for the compilation of either A. or B. The class of argument with which we are familiar in dealing with the date of the Acts of the Apostles is more or less valid for giving approximate dates to these works. There seems no reason for bringing A. down beyond the date of Jeremiah and Baruch, for the last sentences are probably an appendix by a later hand. Nor does there appear to be any necessity for bringing B. beyond the age of Nehemiah, if indeed it need come so low. It was evidently written whilst some works were still in existence which subsequently perished, and before the traditions (oral and written) of the prophetic and Levitical schools had passed into oblivion.

#### § 4. *Historical Authorities referred to or used in the Books of Kings and Chronicles.*

A close comparison of the parallel materials raises many questions which it is not easy to solve. How are we to account for the strong tendency in B. to substitute God for JEHOVAH? Why does A. (§ 2) omit the important reference to Joab's captaincy which B. inserts? and so in the case of the fire coming down from heaven (§ 21) and the Babylonian captivity of Manasseh (§ 47)? How is it that the Psalms cited together in § 6 do not stand together in the Psalter? How is it that B. often seems to be following A., either exactly or condensing and paraphrasing, and then suddenly diverges, as in the sale of Araunah's stock and threshing-floor (§ 14)? How much of B.'s explanatory matter is his own, and what is copied from older documents extant in his time? But the most important question concerns the historical materials which A. and B. cite, the formulæ of citation being substantially



though not absolutely identical in the two works. It is noteworthy that A. cites no authority for the history of David (1 Kings 2. 10), but gives subsequent authorities thus :—

For Solomon's reign—The Book of the Acts of Solomon. ✓

Rehoboam's            The Book of the Chronicles of the Kings of Judah. ✓

Abijam's            ditto.

Asa's                ditto.

Jehoshaphat's      No record (the same is the case with Ahaziah and Jehoahaz).

Jehoram's           The Book of the Chronicles of the Kings of Judah.

Joash's             ditto.

Amaziah's          ditto.

Azariah's           ditto.

Jotham's            ditto.

Ahaz's              ditto.

Hezekiah's          ditto.

Manasseh's          ditto.

Josiah's            ditto.

Jehoiakim's          ditto.

Jehoiachin's and Zedekiah's      No record.

The book referred to in this list, being the same throughout, was doubtless the official record of the reigns, kept by the public scribes. This work probably perished or was carried off at the downfall of Jerusalem.

The record of the northern kingdom was of course a wholly distinct work. It is referred to at the time of Jeroboam's death as 'the Book of the Chronicles of the Kings of Israel.' It is also mentioned in connexion with Nadab, Baasha, Elah, Zimri, Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Jehoash, Jeroboam II, Zechariah, Shallum, Menahem, Pekahiah, and Pekah. These Chronicles must have been of the same character as the southern records, and probably perished at the fall of Samaria.

The work included under A. is of a totally different character from both these records, though it refers to them so frequently. As we have seen already, it was rightly regarded by the Jews as the work of the prophetic school. These men, whether

Levites or from other tribes, were the true conservers of sacred teaching and literature, and they felt themselves moved or called upon to carry on the record of God's dealings with His people century after century. Thus, three prophets wrote conjointly the life of David (1 Chron. 29. 29), and three the life of Solomon (2 Chron. 9. 29), two the life of Rehoboam, and one the life of Abijah (2 Chron. 12. 15 and 13. 22); one prophet wrote Jehoshaphat's life (2 Chron. 20. 34), whilst Isaiah wrote the records of the reigns of Uzziah and Hezekiah (2 Chron. 26. 22 and 32. 32). This is the class of materials from which A. is mainly if not wholly composed, and consequently B. also.

But there are other records named in B. For the rest of Asa's reign and for some other reigns we are referred to 'the ✓ Book of the Kings of Judah and Israel' (2 Chron. 16. 11. Compare 27. 7; 28. 26; 35. 27; 36. 8). Thus there was a work in existence which combined the narratives of the northern and southern kingdoms. The 'Story of the Book ✓ of Kings' (2 Chron. 24. 27) was possibly the same book. We have one such combined history still extant, that is to say our Book of Kings. Is it probable that there was another independent work of the same class? This is not likely, though our present book is certainly not so full as it was originally. Can we say then decidedly that our Book of Kings was referred to by name in the Chronicles? It seems reason-  
 able to answer in the affirmative, though high authorities express their doubts. There is one verse which specially confirms the view thus taken, viz. 2 Chron. 32. 32, where the record of Hezekiah's life is described both as the work of Isaiah and as included in the Book of the Kings of Judah and Israel.

The conclusion we reach is that both A. and B. were the work of prophetic men, the latter being largely based on the former, but partly composed from additional materials of the same class.

It should be added that occasionally B. is unintelligible without<sup>†</sup> reference to A., as in 2 Chron. 10. 15, and that sometimes what was true when A. was written was not so in the time of B., though he leaves the extract uncorrected, as in 2 Chron. 5. 9.

It is to be observed that although B. so often refers to other extant materials, and although he incorporates so much of A. in his text, he never introduces formal citations from it, so that he does not pledge himself to be giving strict extracts. In fact, if we had not A. to compare with B., we should be wholly ignorant of the extent to which the latter was indebted to the former. Similarly, A. never tells us that his work is composed from ancient and contemporary sources. We are left to find this out for ourselves. At the same time, both A. and B. confirm or illustrate their narratives by occasional reference to another class of literature, as when the Chronicler speaks of 'the collection which Moses the servant of God laid upon Israel in the wilderness' (2 Chron. 24. 9), or when the writer of A. quotes a passage from Deuteronomy (24. 16), which he calls 'the Book of the Law of Moses,' as furnishing the ground on which Amaziah acted in not slaying the sons of his father's murderers (see 2 Kings 14. 6).

Having regard to this historical reserve on the part of the compilers, we are led to ask how far A., or the final compiler of A., left his original materials untouched. These materials are the records of prophets who were contemporary with the events which they narrate, and who occupied a responsible position towards man and towards God; consequently they are amongst the greatest treasures of ancient literature, both because of the spirit which animates them and because of their contents; and it is not likely in the nature of things that A. would materially diverge from them. But he did not simply content himself by threading them together. Some amount of editorial work in the way of adjustment must have been necessary. The harmonistic introductions to the reigns, for example, whereby the kings of the two kingdoms are brought into chronological relationship, are usually assigned to a compiler (or to a later scribe) rather than to the original authorities. The same would naturally be the case with some of the notes, though others can be shown from their contents to be pre-exilic.

On the whole there seems no reason for doubting that the work of A. is in the main very much what it was when it left the hands of the original composers whose materials he uses. Of these Samuel was the first, and his work became an example

to his successors. Samuel, though he was not the inventor of sacred historic literature, was a most important contributor to it. The history of the past was already ancient in his time, and he must have had access from childhood to the archives which were preserved in the sanctuary, and to which he himself was a contributor (1 Sam. 10. 25). The law, or portions of it, were familiar to him, and his speeches, which we have no reason to doubt were taken down by official scribes, abound in references to the days of old. In fact, an outline of early Israelite history might be composed from them. It is possible, indeed, that we are indebted to Samuel and the school which he founded, not only for the history of the kingly period, but also for the threading together of the selection of ancient records preserved to us in the Book of Judges.

§ 5. *On the Tendency of Hebrew Writers to quote from their Contemporaries and Predecessors, and on the Modes of Quotation.*

When we consider the extent and bulk of the passages which B. extracts from A. we naturally seek the reason which prompted the writer of B. to go over the same ground a second time. It cannot have been merely to swell out his book, though certainly, apart from these extracts, the work would have been reduced to less than two-fifths of its present size. The definite object which the Chronicler had before him has been already pointed out (p. xiv), and we can see that his book, as we have it, is singularly adapted to produce the result he aimed at, which was a religious rather than an historical one. He was thus quite justified in reproducing so large a portion of an existing book. The Spirit Who guided him in his work prompted him to write under the conviction that lessons from the past might produce one effect when read in the surroundings of A., and another when provided in the form of B.

We must not forget, however, that the case is not wholly unique. The phenomenon is in some respects analogous with that which we are so familiar with in the Synoptic Gospels. Here, too, we have a large body of common material, and here, too, the writers add and omit, expand and contract, according to their judgement. The object in each case was the same,



viz. to present Truth under different aspects and in different surroundings. The Old Testament itself also furnishes instances, though on a smaller scale, of the same peculiarity. When we open the Book of Judges we find several short sections in the first two chapters which are also in the Book of Joshua (see Judges 1. 9-15, 20, 21, 27, 28, 29; 2. 6-9). We are also familiar with the fact that large portions of the speeches of Moses preserved in Deuteronomy are not only substantially but verbally related to the earlier legislation, though possibly our minds are so often directed to the minute differences between the documents that we almost overlook their substantial agreement. Again, in the Psalms we discover not only a complete poem which had already been included in Samuel (Ps. 18), but also duplications of Psalms or portions of Psalms, sometimes with no variations at all, and sometimes with very deliberate changes (compare Pss. 14 and 53, 31 and 71, 40 and 70, 57 and 108, 60 and 108).

Nor can we forget the duplicate passages in the Book of Isaiah (see 35. 10 and 51. 11; also 11. 6, 7, and 65. 25), and the still more numerous repeated passages in Jeremiah (see e. g. 10. 12-16 and 51. 15-19; also 30. 10, 11, and 46. 27, 28).

We seem driven to the conclusion that it was a literary habit with many of the sacred writers to incorporate parts of the compositions of their predecessors or contemporaries, and even to repeat themselves. When a prophetic book was issued it became public property. Any one could use it or make extracts from it. No one could claim the copyright. The more widely its contents were circulated the better.

The fact that quotations or duplicate passages are so common in the Hebrew Scriptures has an important bearing on the relationships between the sacred books. It is sometimes difficult to determine what is a quotation and what is a mere verbal coincidence. Similar persons under like circumstances naturally say the same thing, especially when inspired by the same Spirit. We are usually guided by two considerations: first, the length of the passage which two writers give us, and secondly, the frequency of quotations.

We must not forget that there is a strong *a priori* probability that the sacred writers should use the works of their predecessors. All books composed by prophetic men would be

regarded as authoritative and as intended to be used as well as kept. Nothing could be more natural than that the earlier documents should be deeply studied by the men of God who followed after. The Semitic memory is a specially retentive one, and as this gift was used for the purpose of composing narratives and writing down speeches, so it would prove effective to stamp the substance and even the words of the earlier scriptures on the hearts of the later writers, supposing that these had the opportunity of either reading or hearing them. The most notable illustrations of this are given in the Appendix.

We can readily understand that if a prophet were sent to warn any particular nation, he would recall to mind the utterances of some kindred spirit who had a similar mission in earlier ages. See for example Jeremiah's use of the prophecies of Isaiah and Obadiah in his predictions against Moab and Edom (v. Appendix X.)

✓ It is possible, nay probable, that the later prophets had private copies of the writings of their predecessors, and it may be owing to this that we have such a wealth of ancient literature as is conserved in the Old Testament. Possibly they possessed other books which have not come down to us (e. g. the Book of Jasher), informal quotations from which we read without being conscious of the fact.

Thus the sacred writers used the works of their predecessors, frequently without acknowledgement, very much as the early Fathers used the books of the New Testament, referring to them for historical, doctrinal, practical, and devotional purposes. Let any one carefully study Joshua's last addresses, David's exhortations to Solomon, Jonah's prayer, Micah's prophecies, and Habakkuk's poetry, and he can hardly fail to come to this conclusion. It would require a treatise to show to what extent the great prophetic chapters of the Pentateuch (Lev. 26, Deut. 28 and 32) were known and used by later writers; how the legislative enactments contained in Exodus, Leviticus, and Numbers run into one another and are reproduced in the speeches of Deuteronomy, and referred to in the later books with more or less distinctness.

It is needless to emphasize the fact that in deciding what is a quotation we must beware of being misled by a translation. Sometimes passages look very like one another in English

which have comparatively little resemblance in Hebrew (cf. e. g. Gen. 47. 31 with 1 Kings 1. 47). The E. A. V., on the other hand, sometimes conceals a quotation and translates the same group of Hebrew words in different ways. The R. V. will be found much more accurate in this respect, though there is still room for a method of indicating the resemblances between related texts more clearly than we have yet adopted in our English Bibles.

There was a discussion some years ago as to whether the same Hebrew or Greek word ought to be translated invariably in the same way. This was felt to be impossible ; but students are generally agreed that technical expressions, whether theological, ceremonial, moral, or legal, which run through the Hebrew Bible from the times of Moses ought to be rendered in the same way. They are one of the many signs of the continuity of the sacred books. The same is true of the formulæ with which the Scriptures abound. Also proper names ought to be spelt consistently, it being left to the margin to indicate variations where necessary. The first six descendants of Adam are, according to Genesis (E. A. V.), Seth, Enos, Cainan, Mahalaleel, Jared, Enoch ; but according to 1 Chron. 1, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch. The Hebrew spelling does not vary at all. The revisers have harmonized these. Local names ought to be dealt with in the same way. It seems a pity that English readers should find such diversities as Azzah and Gaza, Ashdod and Azotus, Babel and Babylon, Aram and Syria, Cush and Ethiopia, Philistia and Palestina, where the Hebrew spelling is the same.

Putting aside these points, which seem trivial but are really of considerable importance, we proceed to deal with the quotations properly so called.

They may be classed under four heads :—

(i.) The substance is used, but the words themselves are not actually given. Under this head we may include the numerous references in the historical and other books to the patriarchal history, the deliverance from Egypt, the wilderness life, and the times of the Judges. Similarly, we may include the references in post-Captivity writers to the age and works of Samuel, David, and Solomon. It is needless to give instances of these ; the whole Old Testament bristles with them, the

book which is most free from them in proportion to its size being the Book of Job, though perhaps there are more than appear at first sight.

(ii.) Passages are made use of without any attempt being made to quote them fully or accurately. They are condensed allusions or they are poetical expansions; and variations are introduced which to a greater or less degree affect the sense. Thus in Job 10. 8 we read, 'Thy hands have framed me and made me round about; yet thou doest destroy me.' And in Ps. 119. 73, 'Thy hands have made me and established me: give me understanding.' In Job 7. 17, 18, 'What is man, that thou shouldest set thine heart upon him? and that thou shouldest visit him?' And in Ps. 8. 4, 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?' But in Ps. 144. 3, 'What is man, that thou takest knowledge of him? the son of man, that thou makest account of him?' It is to be observed that the context in this Psalm is also in Job. (Compare Ps. 144. 4 and Job 7. 16; 8. 9.)

(iii.) Sentences are introduced without acknowledgement, and with no departure from the original text, except such as may be due to copyists' errors, to changes in idiom, or to the fact that the second writer trusts to his memory and has not the original document before him. Some of the most interesting of these will be found in the Appendix at the end of the book.

(iv.) Passages are formally cited, with a reference to the name of the writer quoted or to the document or class of documents from which the extract is made. The quotations under this head are rare. They include the numerous references to the law of Moses, notably the remarkable passage in 2 Kings 14. 6, in which the writer says that Amaziah acted 'in accordance with that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.' Here we have a verbal citation from Deut. 24. 16, and it is to be noticed that A. is more accurate in copying Deuteronomy than B. is in copying A. (see 2 Chron. 25. 4).

The appeal by Moses (Num. 14. 18) to the revelation of the attributes of God given in Exod. 34 is very striking, and it may be paralleled by Nehemiah's appeal (Nehem. 1. 8, 9) to the



promise made through Moses in Deut. 30. 3, 4. Moses also appeals (Exod. 32. 13) to the promises made to the patriarchs, which he groups together and quotes verbatim. See especially Gen. 22. 17.

Under this head, again, will come the extract made by Nehemiah from the early narrative of the Return (see Nehem. 7 and Ezra 2, and § 58 below). Here, in spite of the numerous unintentional variations and omissions, we have a deliberate citation, and we must put down all variations to errors on the part of scribes and copyists.

Another interesting citation is to be found in Jer. 26. 18, where a prophecy from Micah (3. 12) is deliberately repeated by one of the elders. Here the prophet is named or identified, his date is given, and mention is made of the result produced by his prophetic warning. On comparing the two texts as they now stand in our Hebrew Bibles we find that they are introduced in Jeremiah with the formula, 'Thus saith the Lord of hosts,' whereas in Micah they form part of a long section, and are introduced with the word 'therefore' and followed by the celebrated prophecy which is also to be found in Isa. 2. 2, &c.; but as the section closes with the words, 'for the mouth of the Lord of hosts hath spoken it,' the elder was quite justified in introducing these words at the beginning of his citation.

Other brief citations of this character are to be found in 1 Sam. 15. 2, compared with Deut. 25. 17 and Exod. 17. 8, with reference to Amalek; also 1 Kings 16. 34, compared with Joshua 6. 26, with reference to Jericho; also Nehem. 13. 1, 2, compared with Deut. 23. 3-5 with reference to the Moabite and Ammonite.

By far the greater number of quotations come under the third head; and in this respect the Old Testament writers differ materially from those of the New Testament, who usually indicate the fact that they are using words which had been previously written.

This habit of quoting without acknowledgement has deprived us of what would otherwise have been of very considerable help towards estimating the relative ages of the sacred books. If a critic feels compelled to cut himself wholly adrift from the traditional view of the books and of their authors, he has absolutely nothing by which to determine their dates but their

contents and their language. The unacknowledged quotations prove to him the relationship between two books ; but which is the original ? Sometimes an answer may be obtained by examining the context in which the common words are imbedded, or by comparing the style and the usage of words in the respective authors ; but, after all, critical opinion may remain divided, as is the case in the passage common to Micah and Isaiah.

Some of the leading passages which would be included under this head are given in the Appendix.

§ 6. *The Bearing of the Present Work on Higher Criticism.*

Although the main intent of this work is concerned with text and substance rather than with authorship, yet we have here a lesson on Biblical criticism on a large scale. By collating the two great historical documents A. and B. we are enabled to detect a certain stratification in the Hebrew writings, and a weaving together of materials into a connected whole. So far as we can judge from what he himself says, the Chronicler grounded his work on materials which must have been more or less contemporary with the age in which the events narrated took place ; and he selected those which he had reason to believe were of high prophetic authority. These materials he arranged and interwove in much the same way as a modern historian would do, so that there might be no abrupt transition from one age or one set of materials to another.

Another important point is elicited by a careful comparison of A. and B., namely, that although there is hardly a section of any great length which does not exhibit some variations or additions (apart from matters of text), yet B. never seems to have departed to any considerable extent from his authorities. If he modernized their terminology it was only on a minute scale. If he incorporated and interpolated, so far as we can gather, it was from sources of the same class as his principal authority, that is to say either Levitical or prophetical.

These facts have an important bearing on the composition of other books, for they suggest the ways and methods adopted by more ancient Hebrew writers.

All students recognize a threading together of narratives in the Book of Genesis, though some esteem the narratives themselves as contemporary with the days of the patriarchs, whilst

others bring them down to a much later date. Similarly, most students hold that there is something of the nature of compilation in the four later books of the Pentateuch, and that some passages in them may have been incorporated in post-Mosaic times, e. g. in the age of Samuel, Josiah, or Ezra. How does an examination of A. and B. affect the question of the historical and sacred authority of the books so compiled?

In the first place, it leads us to respect the books of the Pentateuch, Joshua, and the Judges as works of authority composed or compiled by authors of the prophetic class, whether of an age anterior to Samuel, as those who hold the traditional view believe, or whether a considerable element in them is of later growth, as the revolutionary critics hold.

Secondly, it permits of the idea, not only of the threading of documents (as in A.), but also of the blending of documents into a connected whole (as in B.); though it hardly gives an illustration of the minute dovetailing in of sentences and fragments of sentences which some critics claim to have detected in the earlier writings; minute variations between A. and B. being simply textual, idiomatic, or paraphrastic. It is sometimes supposed that numerous small repetitions are a sign of the blending of two or more documents; but the testimony of B., which all acknowledge to be a blended narrative, is not confirmatory of this hypothesis. It by no means abounds in repetitions. The tendency to repetition is exceedingly ancient, being related to the tendency to parallelism, and must not be cited as a proof of 'manipulation.'

Thirdly, it justifies the idea that the old documents thus put together have not suffered materially by the process, and that neither the modernization of their spelling and idioms, nor the incorporation of occasional extracts from other authoritative sources, materially interferes with the historic value and prophetic authority of the works as a whole.

Fourthly, it prepares us to expect numerous corruptions of text and slight departures from the original copies, and justifies us in the idea that small apparent inconsistencies, whether in numbers or otherwise, may be copyists' errors.

Lastly, it confirms the judgement of former days, that the Hebrew writers were chroniclers rather than inventors. We find nothing in a comparison of A. and B. leading to the

hypothesis that the prophetic writers indulged in flights of the imagination while professedly composing history. Even Hebrew poetry can hardly be called the work of the imagination ; whilst the prose narratives which have come down to us are to a large extent based on semi-official and contemporary documents. The writers were responsible to God and to man. To attribute to them anything which savours of fraudulent invention, whether of law, history, or prophecy, is equally unfair and uncritical.

Granting that it is one part of Biblical criticism to attempt to discriminate between the pre-Mosaic, the Mosaic, and the post-Mosaic in the Pentateuch, it is evident that the task calls for caution and reserve as well as skill. The ancient writers used no inverted commas, no brackets, no side-notes. We have absolutely nothing to go by except the text itself ; but we cannot separate the letter from the spirit, the text from the tendency. The theological cast of the whole, and the fact that it has proved to be anticipatory of the mission of Christ, and that the books are stamped by His authority, must be allowed to weigh. The exceeding antiquity of the great mass of the materials must be recognized and granted, even if some things which seem inconsistent with the most ancient date have to be bracketed as later additions.

The following pages will produce a shock on some minds, because of the numerous textual variations which are prominently marked,—and certainly the task of marking them has not been an easy or a pleasant one ; but further reflection on the results attained will tend to a conviction in the reader's mind (as it certainly has done in the case of the writer) that the Biblical record from Genesis onwards is trustworthy and authoritative.

None of the original authors of the Old Testament wrote for gain or for personal honour. It was pressed home upon them by a Spirit higher than their own that they must write. We have not the documents exactly as they left the hands of the prophetic composers, but judging from what we possess in A. and B., after deducting for errors of scribes and copyists, the impression produced on the mind is that we may attribute to the writers the same qualifications of honesty and knowledge as St. Luke claims in the introduction to his Gospel.



§ 7. *Specimens of the Grammatical and Idiomatic Changes  
to be found on comparing A. and B.*

	A.	B.		A.	B.
I SAMUEL			I KINGS		
31. 1.	אנשי	איש	8. 31.	את אשר	אם
	הגלבע	גלבע	32.	השמים	מן-השמים
2.	את	אחרי	33.	בהנף	אם-יגנף
7.	בהן	בהם	43.	ודעון	ידעו
13.	ביבשה	ביבש	9. 10.	מקצה	מקץ
2 SAMUEL			10. 1.	שמעת	שמעה
5. 1.	הננו	הנה	2.	אליו	עמו
2.	אתמול	חמול	6.	היה	om.
9.	סביב	מסביב	20.	אריים	אריות
12.	ממלכתו	מלכותו		ממלכות	ממלכה
24.	צעדת	הצעדה	24.	אלהים	האלהים
6. 9.	איף	היף	12. 5.	שלשה	שלשת
12.	מבית	מן-בית		וילכו	וילך
7. 2.	ארוים	הארוים	6.	את-פני	לפני
9.	ואכרתה	ואכרית	10.	אליו	אתו
11.	ולמן-היום	ולמימים	22. 4.	אתי	עמי
23.	הלכו-אלהים	הלך האלהים	8.	לא	איננו
27.	גליתה	גלית		טוב	לטובה
8. 2.	ותהי	ויהיו	9.	מהרה	מהר
6.	ותהי	ויהי	18.	רע	לרע
	לעבדים	al. עבדים	19.	מימינו	על-ימינו
8.	הרבה	רבה	20.	בכה	ככה
10. 2.	עמדי	עמי	22.	רוח	לרוח
	ארץ	אל-ארץ	24.	ויכה	ויף
3.	חקר	לחקר			
7.	הצבא	צבא	2 KINGS		
9.	מפנים	פנים	11. 10.	בבית	בית
	בחורי	בחור	13.	הרצין	הרצים
11. 1.	על-רבה	את-רבה	18. 23.	את-מלך	המלך
22. 30.	בכה	בך	31.	מלך	המלך
23. 14.	בית	בבית	19. 13.	אין	איה
24. 12.	חלוקף	לף	33.	יבא	בא
19.	כדבר	כדבר	20. 2.	לאמר	ויאמר
I KINGS			3.	ובלבב	ובלב
8. 30.	תחנת	תחנוני	21. 9.	את-הרע	רע

# LIST OF PASSAGES PRESENTED FOR COMPARISON

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## ERRATA

p. 33, top, *for* 2 Chron. 1 *read* 1 Chron. 21

p. 81, *strike out* 2 Chron. 22 *in heading and column.*



# DEUTEROGRAPHS

(§ 1.)

## A. 1 Sam. 31.

(Preceded by the history of Saul and David.)

- Now the Philistines fought against Israel: and the men<sup>a</sup> of Israel fled from before the Philistines, and fell down slain in mount 2 Gilboa<sup>b</sup>. And the Philistines followed hard *upon* Saul and *upon* his sons; and the Philistines slew Jonathan<sup>c</sup> and Abinadab, and Malchi-shua, the sons of Saul. 3 And the battle went sore against<sup>d</sup> Saul, and the archers overtook him; and he was [greatly] distressed by reason of the archers<sup>e</sup>. 4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come [and thrust me through,] and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took his sword, 5 and fell upon it. And when his armourbearer saw that Saul was dead, he likewise fell upon *his* 6 sword, and died [with him]. So Saul died, and his three sons, [and his armourbearer,] and all his *men*, [that same day] . . . together. 7 And when . . . the men<sup>a</sup> of Israel that were on the *other side* of the valley [and they that were beyond Jordan,] saw that *the men of Israel* fled, and that Saul and his sons

## B. 1 Chron. 10.

(Preceded by the genealogies, which close with the duplicate genealogy of Saul.)

- Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount 2 Gilboa. And the Philistines followed hard *after* Saul and *after* his sons; and the Philistines slew Jonathan and Abinadab, and Malchi-shua, the sons of Saul. 3 And the battle went sore against Saul, and the archers overtook him; and he was . . . distressed by reason of the archers. 4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come . . . and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took his sword, 5 and fell upon it. And when his armourbearer saw that Saul was dead, he likewise fell upon *the* 6 sword, and died. . . . So Saul died, and his three sons; . . . and all his *house* . . . [died] together. 7 And when [all] the men of Israel that were *in* the valley . . . saw that *they* fled, and that Saul and his sons

§ 1.—<sup>a</sup> A. אִנְשֵׁי. B. אֲנָשׁ. *al.* In the earlier books the singular is used for the whole body; the plural for a limited no. <sup>b</sup> A. The Gilboa. B. Gilboa. *al.*

<sup>c</sup> A. Jehonathan, B. Jonathan; but B. has Jehonathan, 9. 39.

<sup>d</sup> A. אֶל.

B. עַל, a frequent variation, not necessarily a corruption.

<sup>e</sup> A. מִהַמּוֹרִים.

B. מִן־הַיּוֹרִים. Changes of this class frequent.

## A. 1 Sam. 31.

(Continued.)

were dead, they forsook *the* cities, and fled; and the Philistines came and dwelt in them<sup>f</sup>.

- 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his [three] sons fallen  
9 in mount Gilboa. And they *cut off his head, and stripped off his armour*, and sent into the land of the Philistines round about, to carry the tidings unto [the house<sup>g</sup> of] their idols, and to the  
10 people. And they put his armour in the house of the *Ashtaroth*: and [they] fastened his *body* to the wall of Beth-shan<sup>h</sup>.  
11 And when the inhabitants of Jabesh-gilead heard [concerning him] *that which* the Philistines  
12 had done to Saul, all the valiant men arose, [and went all night,] and took . . . the body<sup>i</sup> of Saul and the bodies<sup>k</sup> of his sons [from the wall of Beth-shan;] and *they came to Jabesh, [and burnt them*  
13 *there. And they took their bones,* and buried *them* under the *tamarisk* in Jabesh, and fasted seven days.

## B. 1 Chron. 10.

(Continued.)

were dead, they forsook *their* cities, and fled; and the Philistines came and dwelt in them.

- 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his . . . sons fallen  
9 in mount Gilboa. And they *stripped him, and took his head, and his armour*, and sent into the land of the Philistines round about, to carry the tidings unto . . . their idols, and to the  
10 people. And they put his armour in the house of *their gods*, and . . fastened his *head* in the house of Dagon.  
11 And when all Jabesh-Gilead heard . . . all that the Philistines  
12 had done to Saul, all the valiant men arose, . . . and took [away] the body of Saul, and the bodies of his sons . . . and brought them to Jabesh . . . and buried *their bones* under the oak in Jabesh, and fasted seven days.  
13 So Saul died for his trespass which he committed against the LORD, because of the word of the LORD, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to  
14 inquire thereby, and inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

<sup>f</sup> A. fem. B. masc., the fem. is usual.<sup>g</sup> A. בית. B. את.<sup>h</sup> A. בית שן. B. בית דגון (so LXX).<sup>i</sup> A. Jabish. B. Jabesh; but Jabishv. 12<sup>a</sup>.<sup>k</sup> A. ניות. B. נופת (used here only); in v. 10 A. has גויתו, but

B. גלגלתו, which may be a var. lect.; but see LXX.

## (§ 2.)

## A. 2 Sam. 5.

(The Song of the Bow. Narratives concerning Abner and Ishbosheth.)

Then came all [the tribes of] Israel to David<sup>a</sup> unto Hebron, [and spake,] saying, Behold<sup>b</sup>, we  
2 are thy bone and thy flesh. In times past<sup>c</sup>, . . . when Saul was king [over us,] it was thou that leddest out and broughtest in Israel: and the LORD . . . said to thee, Thou shalt feed my people Israel, and thou shalt be prince over . . . Israel.  
3 So all the elders of Israel came to<sup>d</sup> the king to Hebron; and [king] David made a covenant with them in Hebron before the LORD: and they anointed David king over Israel. . . .

4 David was thirty years old when he began to reign, and he reigned  
5 forty years. In Hebron he reigned over Judah seven years [and six months]: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem<sup>e</sup> . . . against the Jebusites, the inhabitants of the land: *which spake unto David, [saying, Except thou take away the blind and the lame,] thou shalt not come in hither: [thinking, David cannot come in hither.]* Nevertheless David took the strong-hold of Zion; the same  
8 is the city of David. And David said [on that day,] Whosoever smiteth the Jebusites, [let him get up to the watercourse, and smite the lame and the blind, that are hated of David's soul. Wherefore they say, There are the blind and the lame; he cannot come into the house<sup>f</sup>.]

9 And David dwelt in the strong-

## B. 1 Chron. 11.

(Continuous.)

Then all . . . Israel gathered themselves to David unto Hebron, . . . saying, Behold, we  
2 are thy bone and thy flesh. In times past, [even] when Saul was king, . . . it was thou that leddest out and broughtest in Israel: and the LORD [thy God] said to thee, Thou shalt feed my people Israel, and thou shalt be prince over [my people] Israel.  
3 So all the elders of Israel came to the king to Hebron; and . . . David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, [according to the word of the LORD by the hand of Samuel.]

(See 1 Chron. 29. 26-28.)

4 And David and all Israel went to Jerusalem [the same is Jebus]; and the Jebusites, the inhabitants of the land, were there. And the inhabitants of Jebus said to David,  
5 Thou shalt not come in hither. . . . Nevertheless David took the strong-hold of Zion; the same is the city of David. And David  
6 said, . . . Whosoever smiteth the Jebusites [first shall be chief and captain. And Joab the son of Zeruiah went up first, and was made chief.]

7 And David dwelt in the strong-

§ 2.—<sup>a</sup> דָּוִד. B. דָּוִיד, a distinguishing mark between A. and B. *passim*.

<sup>b</sup> A. הִנֵּנִי. B. הִנֵּה. <sup>c</sup> A. אֶתְמוּל. B. תְּמוּל. Both spellings are found in other parts of O. T. <sup>d</sup> A. אֵל. B. עַל. This variation is frequent.

<sup>e</sup> B. 'Jerusalem which is Jebus,' but in Joshua and Judges: 'Jebus which is Jerusalem.' <sup>f</sup> A. Note the LXX addition at the end of the verse, and see

Matt. 21. 14.

## A. 2 Sam. 5.

(Continued.)

- hold<sup>g</sup>, and called it the city of David. And David built . . . round about from Millo and inward. . . .
- 10 . . . And David waxed greater and greater; for the LORD, [the God] of hosts, was with him.

## B. 1 Chron. 11.

(Continued.)

- hold; therefore they called it the city of David. And he built [the city] round about, from Millo even round about: [and Joab repaired the rest of the city.] And David waxed greater and greater; for the LORD . . . of hosts was with him.

## (§ 3.)

## A. 2 Sam. 5.

(Continuous.)

- 11 <sup>a</sup>And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and [stone-] masons: and they built David an
- 12 house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom . . . for his people Israel's sake.
- 13 And David took [him] more [concubines and] wives out of <sup>b</sup>Jerusalem, [after he was come from Hebron] and there were yet sons and daughters born to David.
- 14 And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab,
- 15 [and] Nathan, and Solomon, and Ibhaz, and Elishua; . . . .
- 16 . . . . and Nepheg, and Japhia; and Elishama, and Eliada<sup>c</sup>, and Eliphelet.
- 17 And when the Philistines heard that they had anointed David king over . . . Israel, all the Philis-

## B. 1 Chron. 14.

(David's mighty men and bands; and the removal of the ark.)

- And Hiram king of Tyre sent messengers to David, and cedar trees, and . . . masons, and carpenters, to build him an
- 2 house. And David perceived that the LORD had established him king over Israel, for his kingdom was exalted [on high,] for his people Israel's sake.
- 3 And David took . . . more . . . . . wives at Jerusalem; . . . . .
- . . . . . and David begat more sons and daughters.
- 4 And these be the names of the children which he had in Jerusalem; Shammua, and Shobab,
- 5 . . . Nathan, and Solomon, and Ibhaz, and Elishua, [and Elpelet; 6 and Nogah,] and Nepheg, and 7 Japhia; and Elishama, and Beeliada, and Eliphelet.
- 8 And when the Philistines heard that David was anointed king over [all] Israel, all the Philis-

<sup>g</sup> Note the different spellings of 'strong-hold' in this verse. A. מִצְדָּה. B. מִצָּד. Both forms are frequent.

§ 3.—<sup>a</sup> Note the change of order, and of construction. <sup>b</sup> A. "מ". B. "ב". A frequent variation. <sup>c</sup> The change from *El* to *Baal* in this name is remarkable: see LXX.



## A. 2 Sam. 5.

(Continued.)

- tines went up to seek David; and David heard of it, and went down  
 18 to the hold. Now the Philistines had come and spread themselves<sup>d</sup>  
 19 in the valley of Rephaim. And David inquired of the LORD<sup>e</sup>, saying, Shall I go up against the Philistines? . . . wilt thou deliver<sup>f</sup> them into mine hand? And the LORD said unto David, Go up: for I will [certainly] deliver the Philistines into thine hand. And David came . . . to Baal-perazim, and David smote them there; and he said, The LORD hath broken mine enemies before me, like the breach of waters. Therefore he<sup>g</sup> called the name of that place  
 21 Baal-perazim. And they left their images<sup>h</sup> there, and David and his men took them away.
- 22 And the Philistines [came up] yet again, [and] spread themselves  
 23 in the valley [of Rephaim]. And [when] David inquired . . . of the LORD, . . . he said, . . . Thou shalt not go up: . . . make a circuit behind<sup>i</sup> them, and come upon them over against  
 24 the mulberry trees. And it shall be, when thou hearest the sound of marching<sup>k</sup> in the tops of the mulberry trees, that then thou shalt bestir thyself: for [then] the LORD is gone out before thee to smite the host of the Philistines.
- 25 And David did [so] as the LORD commanded him; and . . . smote . . . the Philistines from Geba<sup>l</sup> until thou come to Gezer.

## B. 1 Chron. 14.

(Continued.)

- tines went up to seek David: and David heard of it, and went out  
 9 against them. Now the Philistines had come and made a raid  
 10 in the valley of Rephaim. And David inquired of God, saying, Shall I go up against the Philistines? [and] wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will . . . deliver them  
 11 into thine hand. So they came [up] to Baal-perazim, and David smote them there; and David said, God hath broken mine enemies by mine hand, like the breach of waters. Therefore they called the name of that place  
 12 Baal-perazim. And they left their gods there; and David gave commandment, and they were burned with fire.
- 13 And the Philistines . . . yet again . . . made a raid  
 14 in the valley. . . . And . . . David inquired [again] of God; [and] God said [unto him,] Thou shalt not go up [after them]: make a circuit away from them, and come upon them over against  
 15 the mulberry trees. And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt go out to battle: for . . . God is gone out before thee to smite the host of the Philistines.
- 16 And David did . . . as God commanded him: and [they] smote [the host of] the Philistines from Gibeon even to Gezer.

<sup>d</sup> A. וינטשו (cf. Judg. 15. 9). B. ויפשתו (cf. 1 Sam. 23. 27). So below.<sup>e</sup> The tendency of B. to substitute God for the LORD shows itself here for the first time. <sup>f</sup> A. הרתתנם. B. נרתם.<sup>g</sup> The change of sing. into pl. frequent. <sup>h</sup> False objects of worship had been named gods by B. in § 1; LXX has gods in both places. The A. V. translates A. 'David and his men burned them,' i. e. made a bonfire of them, cf. Nahum 1. 5 (Heb.).<sup>i</sup> A. אל-אחריהם. B. מעליהם. <sup>k</sup> 'movement' would be better than 'marching.' <sup>l</sup> In Isa. 28. 21 the incident is referred to in accordance with the reading of B. Gibeon (*El Jib*) is a little W. of Geba (*Jeḇ'a*), and both are in a straight line with Gezer. Baal-Perazim is simply called Mount Perazim by Isaiah. The site has not been identified.

## (§ 4.)

## A. 2 Sam. 6.

(Continuous.)

[And David again gathered together all the chosen men of Israel, thirty thousand.]

2 And David *arose, and went with all the people that were with him, from Baale* . . . . .

. . . . . Judah<sup>a</sup>, to bring up from thence the ark of God, [which is called by the Name, even the name of] the LORD [of hosts] that sitteth upon the cherubim. . . . .

3 . . . . . And they *set* the ark of God upon a new cart, [and brought it] out of the house of Abinadab [that was in the hill]: and Uzza<sup>b</sup> and Ahio, [the sons of Abinadab,] drave the [new] cart.

4 [And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark.]

5 And David and all [the house of] Israel played before *the Lord* with all *manner of fir wood*<sup>c</sup>, . . . . . and with harps, and with psalteries, and with timbrels, and with *castanets*, and with cymbals.

6 And when they came to the threshing-floor of *Nachon*, *Uzza* put forth . . . . to . . . the ark

## B. 1 Chron. 13.

(The narrative goes back.)

5 [So David assembled all Israel together, from Shihor of Egypt even unto the entering in of Hamath, to bring the ark of God from Kiriath-jearim.]

6 And David *went up, and all Israel, to Baalah*, . . . . . [to Kiriath-jearim, which belonged to] Judah, to bring up from thence the ark of God,

. . . . . the LORD . . . . . that sitteth upon the

cherubim, [which is called by the Name.] And they *carried* the ark of God upon a new cart, . . .

. . . . . out of the house of

Abinadab: . . . . .

and Uzza and Ahio . . . . .

. . . . . drave the . . . cart.

. . . . .

. . . . .

. . . . .

8 And David and all . . . . .

. . . . . Israel played before *God*

with all *their might*: [even with

songs,] and with harps, and with

psalteries, and with timbrels, and

with cymbals, and with *trumpets*.

9 And when they came *unto* the threshing-floor of *Chidon*, *Uzza* put forth [his hand] to [hold] the ark;

§ 4.—<sup>a</sup> Though the readings are different, the sense is nearly the same; cf. Josh. 15. 9, 60. Baalah is also called Kirjath Baal and Kirjath Jearim; it belonged to Judah; see LXX.

<sup>b</sup> There is a tendency in B. to substitute a final נ in proper names for ה. In A. v. 3, we have in the Heb. Uzza, but in v. 6 and the later verses Uzzah. In B., Uzza throughout.

<sup>c</sup> 'with all manner of firwood' (בכל עצי ברזים) answers to B. v. 8, 'with all their might, even with songs' (בכל-עז ובשירים). We evidently have two readings representing the same original text; LXX agrees with B. The variations in the name of the two last musical instruments (A. מנענעים [here only]; B. מצלתיים [Chron., Ezra, Neh.] and A. צלצלים [Ps. 150. 5 only in this sense]; B. חצצרות) are noteworthy as indicating a tendency to specialize or modernize. The fourth of these words is used sixteen times in Chron. It is the name of the alarm trumpet in Num. 10, and is also referred to in 2 Kings 11. 14 and 12. 13, Hos. 5. 8, and Ps. 98. 6. The substitution of Chidon (כידן) for Nachon (נכון) may possibly be textual, but see LXX.

## A. 2 Sam. 6.

(Continued.)

- [of God, and took hold of it]; for  
 7 the oxen stumbled. And the  
 anger of the LORD was kindled  
 against *Uzzah*; and God smote him  
*there for his error*; and there he died *by the ark of God*<sup>d</sup>.  
 8 And David was displeased, be-  
 cause the LORD had broken forth  
 upon *Uzzah*: and he called that  
 place *Perez-uzzah*, unto this day.  
 9 And David was afraid of the LORD  
 that day; and he said, How ° shall  
 the ark of the LORD come unto me?  
 10 So David would not remove the ark  
 [of the LORD] unto him into the  
 city of David; but [David] car-  
 ried it aside into the house of  
 11 Obed-edom the Gittite. And the  
 ark of the LORD remained in the  
 house of Obed-edom [the Gittite]  
 . . . . . three months: and  
 the LORD blessed . . . . .  
 Obed-edom, and all *his house*.

## B. 1 Chron. 13.

(Continued.)

- . . . . . for  
 10 the oxen stumbled. And the  
 anger of the LORD was kindled  
 against *Uzza*, and he smote him,  
*because he put forth his hand to the ark*:  
 and there he died *before God*.  
 11 And David was displeased, be-  
 cause the LORD had broken forth  
 upon *Uzza*: and he called that  
 place *Perez-uzza*, unto this day.  
 12 And David was afraid of God  
 that day, saying, How shall  
*I bring the ark of God home to me*?  
 13 So David removed not the ark  
 . . . . . unto him into the  
 city of David, but . . . . . car-  
 ried it aside into the house of  
 14 Obed-edom the Gittite. And the  
 ark of God remained *with the*  
 house of Obed-edom . . . . .  
 [in his house] three months: and  
 the LORD blessed [the house of]  
 Obed-edom, and all *that he had*.

## (§ 5.)

## A. 2 Sam. 6.

(Continuous.)

- 12 And David . . . . .  
 . . . . .  
 . . . . . went and brought up the  
 ark . . . . . of God  
 from the house of Obed-edom  
 [into the city of David] with joy.  
 13 And it was so, that when . . . . .  
 . . . . . [they] that  
 bare the ark . . . . . of  
 the LORD [had gone six paces], .

## B. 1 Chron. 15.

(The contents of § 3; arrangements at Jerusalem for the reception of the ark.)

- And David, [and the elders of  
 Israel, and the captains over  
 thousands,] went to bring up the  
 ark [of the covenant] of the LORD  
 out of the house of Obed-edom  
 . . . . . with joy.  
 26 And it was so, that when [God  
 helped the Levites] . . . . . that  
 bare the ark [of the covenant] of  
 the LORD, . . . . . [that]

<sup>d</sup> A. The reading is probably defective, and may be elucidated by means of B.  
 ° A. ׀א. B. ׀י. The former spelling is common; the latter only here and in  
 Dan. 10. 17.

## A. 2 Sam. 6.

(Continued.)

he sacrificed an ox and a fatling<sup>a</sup>.

- 14 And David [danced<sup>b</sup> before the LORD with all his might;]

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .

and David was girded with a linen ephod.

- 15 So [David and] all [the house of] Israel brought up the ark . . . . .  
 . . . . . of the LORD with shouting, and with [the] sound of the horn . . . . .  
 . . . . .

- 16 And it was so, as the ark . . . . . of the LORD came to the city of David, that Michal the daughter of Saul looked out at the window, and saw king David leaping<sup>c</sup> and dancing [before the LORD]; and she despised him in her heart.

- 17 And they brought in the ark of the LORD, and set it [in its place] in the midst of the tent that David had pitched for it: and David offered burnt offerings and

- 18 peace offerings before the LORD. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD

- 19 [of hosts]. And he dealt among all the people, [even among the whole multitude] of Israel, both [to] man and woman, to each person one cake<sup>d</sup> of bread, and one portion and one cake of raisins.

## B. 1 Chron. 16.

(Continued.)

they sacrificed seven bullocks and seven rams.

- 27 And David . . . . .

. . . . . [was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers:] and David had upon him an ephod of linen.

- 28 Thus . . . . . all . . . . . Israel brought up the ark [of the covenant] of the LORD with shouting, and with . . . sound of the horn, [and with trumpets, and with cymbals, sounding aloud with psalteries and with harps.]

- 29 And it came to pass, as the ark [of the covenant] of the LORD came to the city of David, that Michal the daughter of Saul looked out at the window, and saw king David dancing and playing . . . . . ; and she despised him in her heart.

- 16 And they brought in the ark of God, and set it . . . . . in the midst of the tent that David had pitched for it: and they offered burnt offerings and

- 2 peace offerings before God. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD.

- 3 . . . . . And he dealt to every one . . . . .

. . . . . of Israel, both . . . man and woman, to each person a loaf of bread, and a portion and a cake of raisins.

§ 5.—<sup>a</sup> A. seems to give the initial sacrifice, B. the completed no. of sacrifices.

<sup>b</sup> A. 'danced' (מכרר). B. 'was clothed' (מכרבל). B. is apparently a mistaken reading for A.; the word in the sense of B. is not used elsewhere (but see the Chaldean word for *hat* in Dan. 3. 21). B. drifts off for the moment to incorporate a Levitical note, and then returns. This is the only occasion on which a 'layman' is said to have worn the Levitical ephod. Whilst A. and B. refer to the linen ephod, B. also refers to the upper garment (the robe of the ephod, Ex. 28. 31). Cf. Samuel's coat or mantle, 1 Sam. 2. 19; 28. 14. <sup>c</sup> B. substitutes two ordinary words for those in A., which occur nowhere else, with the whole passage of Ps. 47. 5. <sup>d</sup> B. substitutes the ordinary ככר (a round bun) for חלה, which is only used in Exod., Lev., Num., and in this passage of A.

## A. 2 Sam. 6.

(Continued.)

And all the people departed  
20 every one to his house. Then David  
returned<sup>a</sup> to bless his household.

## B. 1 Chron. 16.

(Continued.)

(B. here inserts notes on the Levitical ministrations, and gives the Psalms which were sung on the occasion of the reception of the ark. See next section.)

43 And all the people departed  
every man to his house: and David  
turned to bless his house.

## (§ 6.)

## A. Psalms 105, 96, 106.

105 O give thanks unto the LORD,  
call upon his name;  
Make known his doings among  
the peoples.  
2 Sing unto him, sing praises unto  
him;  
Talk ye of all his marvellous  
works.  
3 Glory ye in his holy name:  
Let the heart of them rejoice that  
seek the LORD.  
4 Seek ye the LORD and his strength;  
Seek his face evermore.  
5 Remember his marvellous works  
that he hath done;  
His wonders, and the judgements  
of his mouth<sup>a</sup>;  
6 O ye seed of Abraham his servant,  
Ye children of Jacob, his chosen  
ones.  
7 He is the LORD our God:  
His judgements are in all the  
earth.  
8 *He hath remembered* his covenant for  
ever,  
The word which he commanded  
to a thousand generations;  
9 The covenant which he made  
with Abraham,  
And his oath unto Isaac;  
10 And confirmed the same unto  
Jacob for a statute,  
To Israel for an everlasting co-  
venant:

## B. 1 Chron. 16.

(Continuous.)

7 [Then on that day did David  
first ordain to give thanks unto  
the LORD, by the hand of Asaph  
and his brethren.]  
8 O give thanks unto the LORD,  
call upon his name;  
Make known his doings among  
the peoples.  
9 Sing unto him, sing praises unto  
him;  
Talk ye of all his marvellous  
works.  
10 Glory ye in his holy name:  
Let the heart of them rejoice that  
seek the LORD.  
11 Seek ye the LORD and his strength;  
Seek his face evermore.  
12 Remember his marvellous works  
that he hath done;  
His wonders, and the judgements  
of his mouth;  
13 O ye seed of *Israel* his servant,  
Ye children of Jacob, his chosen  
ones.  
14 He is the LORD our God:  
His judgements are in all the  
earth.  
15 Remember his covenant for  
ever,  
The word which he commanded  
to a thousand generations;  
16 The covenant which he made  
with Abraham,  
And his oath unto Isaac;  
17 And confirmed the same unto  
Jacob for a statute,  
To Israel for an everlasting co-  
venant:



## A. Psalms 105, 96, 106.

(Continued.)

- 11 Saying, Unto thee will I give the  
land of Canaan,  
The lot of your inheritance :  
12 When *they* were but a few men in  
number ;  
Yea, very few, and sojourners in  
it ;  
13 And they went about from nation  
to nation,  
. . . From one kingdom to an-  
other people.  
14 He suffered no man<sup>b</sup> to do them  
wrong ;  
Yea, he reprov'd kings for their  
sakes ;  
15 'Touch not mine anointed ones,  
And do my prophets no harm.'

- 96 [O sing unto the LORD a new  
song :]  
Sing unto the LORD, all the earth.  
2 [Sing unto the LORD, bless his  
name ;]  
Shew forth his salvation from day  
to day.  
3 Declare his glory<sup>c</sup> among the  
nations,  
His marvellous works among all  
the peoples.  
4 For great is the LORD, and highly  
to be praised :  
He . . . is to be feared above all  
gods.  
5 For all the gods of the peoples  
are idols :  
But the LORD made the heavens.  
6 Honour and majesty are before  
him :  
Strength and *beauty* are in his  
*sanctuary*.  
7 Give unto the LORD, ye kindreds  
of the peoples,  
Give unto the LORD glory and  
strength.  
8 Give unto the LORD the glory due  
unto his name :  
Bring an offering, and come *into*  
*his courts*.  
9 Worship the LORD in the beauty  
of holiness :  
Tremble before<sup>d</sup> him, all the earth.

## B. 1 Chron. 16.

(Continued.)

- 18 Saying, Unto thee will I give the  
land of Canaan,  
The lot of your inheritance :  
19 When *ye* were but a few men  
in number ;  
Yea, very few, and sojourners in  
it ;  
20 And they went about from nation  
to nation,  
[And] from one kingdom to an-  
other people.  
21 He suffered no man to do them  
wrong ;  
Yea, he reprov'd kings for their  
sakes ;  
22 'Touch not mine anointed ones,  
And do my prophets no harm.'
- 23 . . . . .  
Sing unto the LORD, all the earth ;  
. . . . .  
Shew forth his salvation from day  
to day.  
24 Declare his glory among the  
nations,  
His marvellous works among all  
the peoples.  
25 For great is the LORD, and highly  
to be praised :  
He [also] is to be feared above all  
gods.  
26 For all the gods of the peoples  
are idols :  
But the LORD made the heavens.  
27 Honour and majesty are before  
him :  
Strength and *gladness* are in his  
*place*.  
28 Give unto the LORD, ye kindreds  
of the peoples,  
Give unto the LORD glory and  
strength.  
29 Give unto the LORD the glory due  
unto his name :  
Bring an offering, and come *before*  
*him*.  
Worship the LORD in the beauty  
of holiness :  
30 Tremble before him, all the earth.

<sup>b</sup> A. אדם. B. לאיש.<sup>c</sup> B. prefixes את.<sup>d</sup> A. מפניו. B. מלפניו.

## A. Psalms 105, 96, 106.

(Continued.)

- 10 [Say among the nations, The  
LORD reigneth:]  
The world also is stablished that  
it cannot be moved:  
[He shall judge the peoples with  
equity.]
- 11 Let the heavens be glad, and let  
the earth rejoice;  
. . . . .  
Let the sea roar, and the fulness  
thereof;
- 12 Let the field exult<sup>e</sup>, and all that  
is therein;  
Then shall [all] the trees of the  
wood sing for joy
- 13 Before the LORD, [for he cometh;]  
For he cometh to judge the earth:  
[He shall judge the world with  
righteousness,  
And the peoples with his truth.]
- 106 [Praise ye the LORD.]  
O give thanks unto the LORD; for  
he is good:  
For his mercy endureth for ever.  
. . . . .
- 47 . . . Save us, O [LORD our]  
God, . . . . .  
And gather us . . . . .  
from the nations,  
To give thanks unto thy holy  
name,  
And to triumph in thy praise.
- 48 Blessed be the LORD, the God of  
Israel,  
From everlasting even to ever-  
lasting.  
And [let] all the people say, Amen.  
Praise ye the LORD<sup>f</sup>.

## B. 1 Chron. 16.

(Continued.)

- . . . . .  
The world also is stablished that  
it cannot be moved.  
. . . . .
- 31 Let the heavens be glad, and let  
the earth rejoice;  
[And let them say among the  
nations, The LORD reigneth.]
- 32 Let the sea roar, and the fulness  
thereof;  
Let the field exult, and all that  
is therein;
- 33 Then shall . . . the trees of the  
wood sing for joy  
Before the LORD, . . . . .  
For he cometh to judge the earth.  
. . . . .  
. . . . .
- 34 O give thanks unto the LORD; for  
he is good:  
For his mercy endureth for ever.
- 35 [And say ye,] Save us, O . . .  
God [of our salvation,]  
And gather us [and deliver us]  
from the nations,  
To give thanks unto thy holy  
name,  
And to triumph in thy praise.
- 36 Blessed be the LORD, the God of  
Israel,  
From everlasting even to ever-  
lasting.  
And . . all the people said, Amen,  
and praised the LORD.

<sup>e</sup> A. עליו שרי. B. יעלץ השדה שרי. is a rare form, עליו and עלץ are equally used.

<sup>f</sup> A. יה. B. ליהוה. B. never uses יה, which only occurs in Exod., Isa., Ps., and Cant. It will be noticed that B. only gives part of Ps. 105, and only the beginning and end of Ps. 106.

## (§ 7.)

## A. 2 Sam. 7.

(Michal's reproof.)

And it came to pass, when the king dwelt in his house, [and the LORD had given him rest from all  
 2 his enemies round about,] that the king said to Nathan the prophet, See now, I dwell in an house of cedar, but the ark . . . . .  
 . . . of God [dwelleth] within the  
 3 curtain. And Nathan said to the king, [Go,] do all that is in thine heart; for the LORD is with thee.  
 4 And it came to pass the same night, that the word of the LORD  
 5 came to Nathan, saying, Go and tell my servant David, Thus saith the LORD, *Shalt thou*<sup>a</sup> build me an  
 6 house [for me] to dwell in? for I have not dwelt in an house since the day that I brought up [the children of] Israel [out of Egypt,] even to this day, but have walked<sup>b</sup> in a tent, and in a tabernacle. In all places wherein I have walked with all [the children of] Israel, spake I a word with any of the tribes<sup>c</sup> of Israel, whom I commanded to feed my people [Israel,] saying, Why have ye not built me an house of  
 8 cedar? Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my  
 9 people, [over] Israel: and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a [great] name, like unto the name of the great ones that are in the  
 10 earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved

## B. 1 Chron. 17.

(Continuous.)

And it came to pass, when David dwelt in his house . . . . .  
 . . . . . that David said to Nathan the prophet, Lo, I dwell in an house of cedar, but the ark [of the covenant] of the LORD . . . . . under  
 2 curtains. And Nathan said to David, . . . Do all that is in thine heart; for God is with thee.  
 3 And it came to pass the same night, that the word of God  
 4 came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, *Thou shalt not* build me an  
 5 house . . . . . to dwell in: for I have not dwelt in an house since the day that I brought up . . . . . Israel . . . . .  
 . . . . . unto this day; but have gone from tent to tent, and from tabernacle. In all places wherein I have walked with all . . . . .  
 . . . . . Israel, spake I a word with any of the judges of Israel, whom I commanded to feed my people . . . saying, Why have ye not built me an house of  
 7 cedar? Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my  
 8 people . . . Israel: and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a . . . name, like unto the name of the great ones that are in the  
 9 earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved

§ 7.—<sup>a</sup> A. הָאֵתָהּ is perhaps a copyist's error for (B.) אֶת־הָאֵתָהּ. <sup>b</sup> The frequent substitution of מ for כ may account for this divergence; LXX agrees with A.

<sup>c</sup> A. reads שֶׁבֶט for (B.) שָׁפֶט. A. is a copyist's error. See v. 11. LXX agrees with B.

## A. 2 Sam. 7.

(Continued.)

- no more; neither shall the children of wickedness afflict<sup>d</sup> them  
 11 any more, as at the first, and from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from<sup>e</sup> all thine enemies. Moreover the LORD telleth thee that the LORD will make thee an house. . . .  
 12 . . . . . When thy days be fulfilled, and thou shalt sleep<sup>f</sup> with thy fathers . . . I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.  
 13 He shall build . . an house [for my name,] and I will establish the throne [of his kingdom] for  
 14 ever. I will be his father, and he shall be my son: [if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men;]  
 15 but my mercy shall not depart from him, as I took it from Saul<sup>g</sup>,  
 16 whom I put away before thee. And thine<sup>h</sup> house and thy kingdom shall be made sure for ever [before thee:] thy throne shall be established for ever.  
 17 According to all these words, and according to all this vision, so did Nathan speak unto David.  
 18 Then David the king went in, and sat before the LORD; and he said, Who am I, O Lord God<sup>i</sup>, and what is my house, that thou  
 19 hast brought me thus far? And this was [yet] a small thing in thine eyes, O [Lord] God; but thou hast spoken [also] of thy servant's house for a great while to come; and [this] . . . . .  
 . . . . . after the manner of a man<sup>k</sup>. . . . . O Lord  
 20 God! [And] what can David

## B. 1 Chron. 17.

(Continued.)

- no more; neither shall the children of wickedness waste them  
 10 any more, as at the first, and from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that the LORD  
 11 will build thee an house. [And it shall come to pass,] when thy days be fulfilled that thou must go to be with thy fathers, [that] I will set up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.  
 12 He shall build [me] an house, . . . . . and I will establish his throne . . . . . for  
 13 ever. I will be his father, and he shall be my son: . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 and I will not take my mercy away from him, as I took it from him  
 14 that was before thee: but I will settle him in mine house and in my kingdom for ever: . . . . . and his throne shall be established for ever.  
 15 According to all these words, and according to all this vision, so did Nathan speak unto David.  
 16 Then David the king went in, and sat before the LORD; and he said, Who am I, O Lord God, and what is my house, that thou  
 17 hast brought me thus far? And this was . . . a small thing in thine eyes, O . . . God; but thou hast spoken . . . of thy servant's house for a great while to come, and . . . [hast regarded me] after the manner of a man [of high degree,] O LORD  
 18 God. . . . . What can David

<sup>d</sup> A. לענותו. B. לבלתו. Possibly B. is a corruption from A. LXX agrees with A.

<sup>e</sup> A. והניחתי. B. והכנעתי. Possibly a var. lect., but see LXX.

<sup>f</sup> LXX agrees with A.

<sup>g</sup> See Ps. 89, 30-32. Note that B. avoids naming

Saul; so does LXX in A. <sup>h</sup> See LXX. <sup>i</sup> A. אדני יהוה. B. יהוה אלהים, and so in other verses. See LXX rendering of the passage in A. and B.

<sup>k</sup> A. וזאת תורת האדם. B. וראיתני כתור האדם. Probably one of these readings grew out of the other, though the LXX keeps the texts distinct.

## A. 2 Sam. 7.

(Continued.)

- [say] . . . . more unto thee?  
 . . . . . for thou  
 knowest thy servant, O Lord  
 21 [God.] For thy *word's*<sup>1</sup> sake, and  
 according to thine own heart,  
 hast thou wrought all this great-  
 ness, to make *thy servant know it*.  
 22 [Wherefore thou art great,] O  
 Lord [God: for] there is none  
 like thee, neither is there any  
 God beside thee, according to all  
 that we have heard with our  
 ears.  
 23 And what one nation in the  
 earth is like thy people, [like]  
 Israel, whom God went to redeem  
 unto himself for a people, [and]  
 to make *him* a name, [and to do  
 great things for you,]  
 and terrible things [for thy land,]  
 . . . . .  
 before thy people, which thou re-  
 deemedst [to thee] out of Egypt,  
 [the nations and their gods?  
 24 And thou didst establish to  
 thyself] . . . thy people Israel  
 to be a people unto thee for  
 ever; and thou, LORD, becamest  
 25 their God. And now, O LORD  
 [God,] . . . the word that thou  
 hast spoken concerning thy ser-  
 vant, and concerning his house,  
*confirm thou it* for ever, and do  
 26 as thou hast spoken. And let  
 thy name be . . . . .  
 magnified for ever, saying, The  
 LORD of hosts is . . . God *over*<sup>m</sup>  
 Israel: . . . . .  
 and the house of thy servant  
 David *shall be* established before  
 27 thee. For thou, O LORD [of hosts,  
 the God of Israel,] hast revealed  
 to thy servant, [saying,] *I will*  
*build thee* an house: therefore  
 hath thy servant found [in his  
 heart] to pray [this prayer] unto  
 28 thee. And now, O Lord [God,]  
 thou art God, [and thy words are  
 truth,] and thou hast promised  
 this good thing unto thy servant:

## B. 1 Chron. 17.

(Continued.)

- . . . . . [yet] more unto thee  
 [concerning the honour which is  
 done to thy servant?] for thou  
 19 knowest thy servant. O LORD  
 . . . for thy *servant's* sake, and  
 according to thine own heart,  
 hast thou wrought all this great-  
 ness, to make *known all great things*.  
 20 . . . . . O  
 LORD, . . . . . there is none  
 like thee, neither is there any  
 God beside thee, according to all  
 that we have heard with our  
 ears.  
 21 And what one nation in the  
 earth is like thy people . . . . .  
 Israel, whom God went to redeem  
 unto himself for a people, . . .  
 to make *thee* a name . . . . .  
 . . . . . [by great]  
 and terrible things, . . . . .  
 [in driving out nations from]  
 before thy people, which thou re-  
 deemedst . . . . out of Egypt?  
 . . . . .  
 22 . . . . [For] thy people Israel  
*didst thou make* a people unto thee for  
 ever; and thou, LORD, becamest  
 23 their God. And now, O LORD,  
 . . . . [let] the word that thou  
 hast spoken concerning thy ser-  
 vant, and concerning his house,  
*be established* for ever, and do  
 24 as thou hast spoken. And let  
 thy name be [established and]  
 magnified for ever, saying, The  
 LORD of hosts is [the] God of  
 Israel, [even a God to Israel:]  
 and the house of David thy  
 servant *is* established before  
 25 thee. For thou, O *my God*, . . . .  
 . . . . . hast revealed  
 to thy servant . . . . . *that thou*  
*will build him* an house: therefore  
 hath thy servant found . . . . .  
 . . . . . to pray . . . . before  
 26 thee. And now, O LORD, . . . .  
 thou art God, . . . . .  
 . . . . and thou hast promised  
 this good thing unto thy servant:

<sup>1</sup> LXX is in favour of B. <sup>m</sup> B. gives two readings, 'of Israel' and 'to Israel,' but neither agrees with A.'s reading. LXX has 'God of Israel' in each text.



## A. 2 Sam. 7.

(Continued.)

29 and now *let it please thee* to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord [God,] hast [spoken it: and with thy blessing let the house of thy servant be] blessed for ever.

## B. 1 Chron. 17.

(Continued.)

27 and now *it hath pleased thee* to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD . . . . hast [blessed, and it is] . . . .  
. . . . blessed for ever.

## (§ 8.)

## A. 2 Sam. 8.

(Continuous.)

And after this it came to pass, that David smote the Philistines, and subdued them: and [David] took the *bridle of the mother city*<sup>a</sup> out of the hand of the Philistines.  
2 And he smote Moab, [and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive.] And the Moabites became servants to David, and brought  
3 presents. . . . David smote [also] Hadadezer<sup>b</sup> [the son of Rehob] king of Zobah, . . . . as he went to *recover* his dominion at  
4 the River. . . . . And David took from him a thousand . . . . and seven *hundred*<sup>c</sup> horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.  
5 And when the Syrians of Damascus<sup>d</sup> came to succour Hadadezer king of Zobah, David smote of the Syrians two and twenty thousand  
6 men. Then David put [garrisons]

## B. 1 Chron. 18.

(Continuous.)

And after this it came to pass, that David smote the Philistines, and subdued them, and . . . . took *Gath and her children* out of the hand of the Philistines.  
2 And he smote Moab; . . . .  
. . . . .  
. . . . .  
. . . . . and the Moabites became servants to David, and brought  
3 presents. [And] David smote . . . . Hadarezer . . . . . king of Zobah [unto Hamath], as he went to *stablish* his dominion by  
4 the river [Euphrates]. And David took from him a thousand [chariots] and seven *thousand* horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.  
5 And when the Syrians of Damascus came to succour Hadarezer king of Zobah, David smote of the Syrians two and twenty thousand  
6 men. Then David put . . . .

§ 8.—<sup>a</sup> A. מתג האמה. B. גת ובנתיה. The reading of B. sounds the most reasonable. There may be a play on the name. See LXX. <sup>b</sup> ך and ך frequently vary; but here the variation is deliberate and systematic. A. spells Hadarezer in chap. 10. 16, 19, and LXX has it *passim*, probably on theological grounds.

<sup>c</sup> If numbers were written in full in the old MSS. there is no way of accounting for the change of 'hundred' into 'thousand,' or vice versa, here and elsewhere. LXX here agrees with B.

<sup>d</sup> B. Darmesek for Damesek. This spelling is a peculiarity of Chron. The ordinary spelling is found from Gen. to Zech.

## A. 2 Sam. 8.

(Continued.)

- in Syria of Damascus: and the Syrians became servants to David, and brought presents. And the LORD gave victory to David
- 7 whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to
- 8 Jerusalem. And from *Betah*<sup>e</sup> and from *Berothai*, cities of Hadadezer, [king] David took very much brass. . . .
- 9 And when *Toi*<sup>f</sup> king of Hamath heard that David had smitten all the host of Hadadezer, . . .
- 10 . . . [then] *Toi* sent *Joram*<sup>g</sup> his son to king David, to salute him, and to bless him, because he had fought against Hadadezer and smitten him: for Hadadezer had wars with *Toi*. And [brought with him] . . . vessels of silver, and [vessels of] gold<sup>h</sup>, and [vessels of] brass. These also did king David dedicate unto the LORD, with the silver and the gold that he *dedicated from* all the nations [which he subdued]; from
- 12 *Syria*<sup>i</sup> and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek, [and from the spoil of Hadadezer, son of Rehob, king of Zobah.]
- 13 And David *gat him a name when he returned from smiting of the Syrians in the Valley of Salt*, [even] eighteen
- 14 thousand. And he put garrisons in Edom: [throughout all Edom put he garrisons<sup>k</sup>,] and all the Edomites became servants to David. And the LORD gave vic-

## B. 1 Chron. 18.

(Continued.)

- in Syria of Damascus; and the Syrians became servants to David, and brought presents. And the LORD gave victory to David
- 7 whithersoever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to
- 8 Jerusalem. And from *Tibhath* and from *Chun*, cities of Hadadezer, . . . David took very much brass, [wherewith Solomon made the brassen sea, and the pillars, and the vessels of brass.]
- 9 And when *Tou* king of Hamath heard that David had smitten all the host of Hadadezer [king of
- 10 *Zobah*], . . . he sent *Hadoram* his son to king David, to salute him, and to bless him, because he had fought against Hadadezer and smitten him; for Hadadezer had wars with *Tou*; and . . . [all manner of] vessels of gold and . . . silver
- 11 and . . . brass. These also did king David dedicate unto the LORD, with the silver and the gold that he *carried away from* all the nations; . . . from
- 12 *Edom*, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. . . .
- 13 Moreover *Abishai* the son of *Zeruiah* smote of the Edomites in the Valley of Salt . . . eighteen
- 14 thousand. And he put garrisons in Edom; . . . and all the Edomites became servants to David. And the LORD gave vic-

<sup>e</sup> The change from *Betah* is simply a transposition of letters, but there is no connexion between *Berothai* and *Chun*. Josephus reads *Machon*. The place is unknown. <sup>f</sup> <sup>g</sup> changed to <sup>h</sup> here, and frequently; Josephus reads *Toi*. The readings of the LXX are doubtful.

<sup>g</sup> The initial letters of the name *Hadoram* probably represent a deity. Hence a writer may have substituted *Joram*. LXX agrees with B. <sup>h</sup> Note the substitution of the order of silver and gold in B.

<sup>i</sup> ארם (*Syria*) and אדום (*Edom*) are easily confused by copyists. See below. LXX agrees with B. So in v. 13. <sup>k</sup> A. Verse 14 seems to contain a copyist's repetition, but it may be purposely made emphatic.

## A. 2 Sam. 8.

(Continued.)

tory to David whithersoever he went.  
 15 And David reigned over all Israel; and *David* executed judgment and justice unto all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder: and Zadok the son of Ahitub, and *Akimelech*<sup>1</sup> the son of Abiathar, were priests; 18 and *Seraiah*<sup>m</sup> was scribe; and Benaiah the son of Jehoiada . . . the Cherethites and the Pelethites; and the sons of David were *priests*<sup>n</sup>.

## B. 1 Chron. 18.

(Continued.)

tory to David whithersoever he went.  
 14 And David reigned over all Israel; and *he* executed judgment and justice unto all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder. And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; 17 and *Shavsha* was scribe; and Benaiah the son of Jehoiada [was over] the Cherethites and the Pelethites; and the sons of David were *chief about the king*.

## (§ 9.)

## A. 2 Sam. 10.

(Narrative concerning Mephibosheth.)

And it came to pass after this, that . . . the king of the children of Ammon died, and [Hanun] his son reigned in his 2 stead. And David said, I will shew kindness unto Hanun the son of Nahash, *as*<sup>a</sup> his father shewed kindness to me. So David sent *by the hand of his servants* to comfort him concerning his father. And David's servants came into the land of the children of Ammon. . . .  
 3 But the princes of the children of Ammon said to Hanun [their lord], Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? *hath not David sent his servants unto thee to*<sup>b</sup> search [the city], and to

## B. 1 Chron. 19.

(Continuous.)

And it came to pass after this, that [Nahash] the king of the children of Ammon died, and . . . his son reigned in his 2 stead. And David said, I will shew kindness unto Hanun the son of Nahash, *because* his father shewed kindness to me. So David sent *messengers* to comfort him concerning his father. And David's servants came into the land of the children of Ammon [to Hanun, to comfort him]. 3 But the princes of the children of Ammon said to Hanun, . . . Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? *are not his servants come unto thee to search,* . . . and to

<sup>1</sup> B. The copyist by a slip writes Abimelech. The LXX corrects it. See 1 Chron. 24. 3, 6. <sup>m</sup> A. שריה. B. שושנה. The LXX and Josephus agree with B.

<sup>n</sup> B. paraphrases in order to show that the word כהן is not here used in the sense of priest, but in a civil sense involving freedom of access. In the A.V. we read 'chief rulers,' and Josephus says 'in charge of his person.'

§ 9.—<sup>a</sup> A. באשר. B. כי. If אִשָּׁר was sometimes written in its shortened form (ש), the one might easily be taken for the other, especially in the early character. <sup>b</sup> A. has accidentally omitted the prefix ל. Note the change of order in the latter part of the verse.

## A. 2 Sam. 10.

(Continued.)

- spy it out, and to overthrow it?  
 4 So Hanun took David's servants,  
 and shaved [off the one half of  
 their beards], and cut off their gar-  
 ments in the middle, even to their  
 buttocks<sup>c</sup>, and sent them away.  
 5 . . . . . And  
 they told [it] unto David, . .  
 . . . . . and he  
 sent to meet them; for the men  
 were greatly ashamed. And the  
 king said, Tarry at Jericho until  
 your beards be grown, and then  
 6 return. And when the children  
 of Ammon saw that they *were*  
*become*<sup>d</sup> odious to David, . .  
 . . the children of Ammon sent  
 . . . . .  
 and hired the Syrians of Beth-rehob,  
 and the Syrians of Zobah, twenty  
 thousand footmen, and the king of  
 Maacah with a thousand men, and  
 the men of Tob twelve thousand men<sup>e</sup>.  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 7 And when David heard of it,  
 he sent Joab, and all the host of  
 8 the mighty men. And the chil-  
 dren of Ammon came out, and put  
 the battle in array at the entering  
 in of the gate: and the Syrians of  
 Zobah, and of Rehob, and the men of  
 Tob and Maacah, were by them-  
 9 selves in the field. Now when  
 Joab saw that the battle was set  
 against him before and behind,  
 he chose of all the choice men of  
 Israel, and put them in array  
 10 against the Syrians. And the rest  
 of the people he committed into  
 the hand of Abeshai his brother,  
 and he put *them* in array  
 against the children of Ammon.  
 11 And he said, If the Syrians be

## B. 1 Chron. 19.

(Continued.)

- overthrow, and to spy out *the land*?  
 4 So Hanun took David's servants,  
 and shaved [them,]  
 and cut off their gar-  
 ments in the middle, even to their  
 buttocks, and sent them away.  
 5 [Then there went certain], and  
 they told . unto David [how  
 the men were served]. And he  
 sent to meet them; for the men  
 were greatly ashamed. And the  
 king said, Tarry at Jericho until  
 your beards be grown, and then  
 6 return. And when the children  
 of Ammon saw that they *had made*  
*themselves* odious to David, [Hanun  
 and] the children of Ammon sent  
 [a thousand talents of silver]  
 to hire them chariots and horsemen  
 out of Mesopotamia, and out of Aram-  
 7 maacah, and out of Zobah. So they  
 hired them thirty and two thousand  
 chariots, and the king of Maacah and  
 his people; [who came and pitched  
 before Medeba. And the children  
 of Ammon gathered themselves  
 together from their cities, and  
 came to battle.]  
 8 And when David heard of it,  
 he sent Joab, and all the host of  
 9 the mighty men. And the chil-  
 dren of Ammon came out, and put  
 the battle in array at the entering  
 in of the city: and the  
 kings that were  
 come were by them-  
 10 selves in the field. Now when  
 Joab saw that the battle was set  
 against him before and behind,  
 he chose of all the choice men of  
 Israel, and put them in array  
 11 against the Syrians. And the rest  
 of the people he committed into  
 the hand of Abeshai his brother,  
 and they put *themselves* in array  
 against the children of Ammon.  
 12 And he said, If the Syrians be

<sup>c</sup> B. uses a different word from that of A. The word שָׁחַט (A.) is also in Isa. 20. 4. B.'s word is not used elsewhere. The root of it (שָׁחַט) is to be found in 1 Sam. 20. 3, and Isa. 27. 4. Probably it sounded less offensive. <sup>d</sup> A. Niphal. B. Hithpael. <sup>e</sup> Although differently worded, the numbers are practically

the same, viz. 32,000, apart from the people of Maacah, who (A. tells us) were an additional thousand; but B.'s chariots were probably chariot-men (see A. 18, note). The LXX agrees in the main with our texts, giving footmen in A. and chariots in B.

## A. 2 Sam. 10.

(Continued.)

- too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will [come and] help thee.
- 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. So Joab and the people that were with him drew nigh unto the battle *against* the Syrians:
- 14 and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai, . . . . . and entered into the city. Then Joab [returned from the children of Ammon, and] came to Jerusalem.
- 15 And when the Syrians saw that they were put to the worse before Israel, they [gathered themselves
- 16 together. And Hadarezer] sent, . . . . . and brought out the Syrians that were beyond the River: [and they came to Helam,] with Shobach<sup>f</sup> the captain of the host of Hadarezer at their head.
- 17 And it was told David; and he gathered all Israel together, and passed over Jordan, and came to Helam<sup>g</sup>. . . . . And the Syrians set themselves in array against David, and fought with him.
- 18 And the Syrians fled before Israel; and David slew of the Syrians seven hundred<sup>h</sup> chariotmen, and forty thousand horsemen, and smote Shobach the captain of their host, [that he died there.]
- 19 And when [all the kings that were] servants of Hadarezer saw that they were put to the worse before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

## B. 1 Chron. 19.

(Continued.)

- too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will . . . . . help thee.
- 13 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. So Joab and the people that were with him drew nigh unto the battle *before* the Syrians;
- 15 and they fled before him. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai [his brother], and entered into the city. Then Joab . . . . . came to Jerusalem.
- 16 And when the Syrians saw that they were put to the worse before Israel, they . . . . . sent [messengers,] and brought out the Syrians that were beyond the River, . . . . . with Shophach the captain of the host of Hadarezer at their head.
- 17 And it was told David; and he gathered all Israel together, and passed over Jordan, and came upon them, [and set the battle in array against them.] So when David had put the battle in array against the Syrians, they fought with him.
- 18 And the Syrians fled before Israel; and David slew of the Syrians seven thousand chariotmen, and forty thousand footmen, and killed Shophach the captain of the host. . . . .
- 19 And when . . . . . the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and served him: neither would the Syrians help the children of Ammon any more.

<sup>f</sup> כ and פ easily interchanged, but the change being repeated is deliberate. The LXX readings uncertain. <sup>g</sup> A. חלאמה (var. lect. חלמה).

B. אלהם. LXX and Josephus take it as the name of a place. If so, it has not been identified; but there is Alamatha, W. Euphrates.

<sup>h</sup> B. again turns hundreds into thousands. So Josephus: the change of horsemen into footmen cannot be accounted for as a textual variation.





## (§ 11.)

## A. 2 Sam. 21.

(Tamar, Absalom, and Ammon; the revolt of Absalom; the flight and return of David; the revolt of Sheba; the Gibeonite revenge on the house of Saul; David succoured by Abishai.)

- 18 And it came to pass after this, that there *was again*<sup>a</sup> war with the Philistines at *Gob*: then Sibbecai the Hushathite slew *Saph*, [which was] of the sons of the giant. . . . .
- 19 . . . . . And there was again war with the Philistines [at *Gob*]; and Elhanan the son of *Jaare-oregim*<sup>b</sup> the Beth-lehemite] slew . . . . . Goliath the Gittite, the staff of whose spear was like a weaver's beam.
- 20 And there was again war at *Gath*, where was a man of great stature<sup>c</sup>, that had [on every hand] six fingers, and [on every foot] six toes, four and twenty [in number]; and he also was born to the giant<sup>d</sup>.
- 21 And when he defied Israel, Jonathan the son of Shimei<sup>e</sup> David's brother slew him. These [four] were born to the giant in *Gath*; and they fell by the hand of David, and by the hand of his servants.

## B. 1 Chron. 20.

(Continuous.)

- 4 And it came to pass after this, that there *arose* war at *Gezer* with the Philistines: then Sibbecai the Hushathite slew *Sippai*, . . . of the sons of the giant: [and they were subdued.] And there was again war with the Philistines; . . . . . and Elhanan the son of *Jair* . . . . . slew [Lahmi the brother of] Goliath the Gittite, the staff of whose spear was like a weaver's beam.
- 6 And there was again war at *Gath*, where was a man of great stature, whose fingers and toes were four and twenty, . . . six . . . and six; . . . . . and he also was born to the giant.
- 7 And when he defied Israel, Jonathan the son of Shimea David's
- 8 brother slew him. These . . . were born unto the giant in *Gath*; and they fell by the hand of David, and by the hand of his servants.

§ 11.—<sup>a</sup> A. תהי-עור. B. תעמר. *Gob* cannot be another reading for *Gezer*. Can it be another name for the place or district? It has not been identified. Josephus has *Gezer*, but the LXX suggests *Gath*, cf. v. 22. The difference between *Saph* and *Sippai*, though only one letter (י), is an old one, being preserved in the LXX.

<sup>b</sup> *Oregim* (i.e. weavers) added by A. from below. *Lahmi*, preceded by אלת, may have been another reading for Beth-lehemite. A. בית הלחמי. B. אלת לחמי. *Lakhmi* was a Chaldean deity.

<sup>c</sup> A. מדין for מרדן [here only]. B. מרה, the ordinary word. <sup>d</sup> A. רפה. B. רפא. So below.

<sup>e</sup> *Keri* Shimea. This word has gone through many variations both in the Old Testament and New Testament.

## (§ 12.)

## A. 2 Sam. 22.

(Continuous.)

David . . . . . And  
 . . . spake unto the LORD the  
 words of this song in the day that  
 the LORD delivered him out of  
 the hand<sup>a</sup> of all his enemies, and  
 2 out of the hand of Saul : and he  
 said,

The LORD is my rock, and my  
 fortress, and my deliverer,  
 [even mine ;]

3 The God<sup>b</sup> of my rock, in him will I  
 trust ;

My shield, and the horn of my  
 salvation, my high tower, [and  
 my refuge ;

My saviour, thou savest me from  
 violence.]

4 I will call upon the LORD, who is  
 worthy to be praised :

So shall I be saved from<sup>c</sup> mine  
 enemies.

5 [For] the waves of death compassed  
 me,

. . . The floods of ungodliness  
 made me afraid.

6 The cords of Sheol were round  
 about me :

The snares of death came upon  
 me.

7 In my distress I called upon the  
 LORD,

Yea, I called unto my God :

[And] he heard my voice out of  
 his temple,

And my cry . . . . .  
 into his ears.

8 Then the earth shook and trem-  
 bled,

The foundations . . . of . . .  
 heaven moved

And were shaken, because he was  
 wrath.

## B. Psalm 18.

[For the Chief Musician.] To  
 David [the servant of the LORD,  
 who] spake unto the LORD the  
 words of this song in the day that  
 the LORD delivered him out of  
 the hand of all his enemies, and  
 out of the hand of Saul : and he  
 said,

1 [I love thee, O LORD, my strength.]

2 The LORD is my rock, and my  
 fortress, and my deliverer ;

My God, my rock, in him will I  
 trust ;

My shield, and the horn of my  
 salvation, my high tower. . .

. . . . .

3 I will call upon the LORD, who is  
 worthy to be praised :

So shall I be saved from mine  
 enemies.

4 . . . The cords of death compassed  
 me,

[And] the floods of ungodliness  
 made me afraid.

5 The cords of Sheol were round  
 about me :

The snares of death came upon  
 me.

6 In my distress I called upon the  
 LORD,

And cried unto my God :

. . . He heard my voice out of  
 his temple,

And my cry [before him came]  
 into his ears.

7 Then the earth shook and trem-  
 bled,

The foundations [also] of [the]  
 mountains moved

And were shaken, because he was  
 wrath.

§ 12.—NOTE.—There are a number of minute variations discernible in the Hebrew when collating B. with A. B. is inclined to the full vocalization, e.g. in the word 'fortress,' which would have been better rendered 'stronghold,' as in 2 Sam. 5. 7, &c. The omissions are numerous. Some of the variations are deliberate; others the substitution of letters which resemble one another, as ר and ד, י and ו, מ and ב, ר and נ. Consult LXX throughout. The heading of the Psalm is apparently taken from A., with a slight addition at the beginning.

<sup>a</sup> A. מכף. B. מיד.

<sup>b</sup> A. אלהי. B. אלי.

<sup>c</sup> A. מן. B. מך.

## A. 2 Sam. 22.

(Continued.)

- 9 There went up a smoke out of his nostrils,  
And fire out of his mouth devoured :  
Coals were kindled by it.
- 10 He bowed the heavens also, and came down ;  
And thick darkness was under his feet.
- 11 And he rode upon a cherub, and did fly :  
Yea, he was *seen*<sup>d</sup> upon the wings of the wind.
- 12 [And] he made darkness . . . pavilions  
    . . . round about him,  
    *Gathering*<sup>e</sup> of waters, thick clouds of the skies.
- 13 At the brightness before him . . .  
    . . . Coals of fire [were kindled.]
- 14 The LORD . . . thundered from the heavens,  
And the Most High uttered his voice.  
    . . .
- 15 And he sent out . . . arrows, and scattered them ;  
    . . . Lightning, . . . and discomfited them.
- 16 Then the channels of the sea<sup>f</sup> appeared,  
    . . . The foundations of the world were laid bare,  
    *By*<sup>g</sup> the rebuke of the LORD,  
At the blast of the breath of his nostrils.
- 17 He sent from on high, he took me ;  
He drew me out of many waters ;
- 18 He delivered me from my strong enemy,  
    . . . From them that hated me ;  
    for they were too mighty for me.
- 19 They came upon me in the day of my calamity :  
But the LORD was my stay.
- 20 He brought me forth also into a large place :

## B. Psalm 18.

(Continued.)

- 8 There went up a smoke out of his nostrils,  
And fire out of his mouth devoured :  
Coals were kindled by it.
- 9 He bowed the heavens also, and came down ;  
And thick darkness was under his feet.
- 10 And he rode upon a cherub, and did fly :  
Yea, he *flew swiftly* upon the wings of the wind.
- 11 . . . He made darkness [his hiding place, his] pavilion round about him ;  
    *Darkness* of waters, thick clouds of the skies.
- 12 At the brightness before him [his thick clouds passed,  
Hailstones and] coals of fire.
- 13 The LORD [also] thundered in the heavens,  
And the Most High uttered his voice ;  
[Hailstones and coals of fire.]
- 14 And he sent out [his] arrows, and scattered them ;  
[Yea], lightnings [manifold], and discomfited them.
- 15 Then the channels of *waters* appeared,  
[And] the foundations of the world were laid bare,  
    *At thy* rebuke, O LORD,  
At the blast of the breath of *thy* nostrils.
- 16 He sent from on high, he took me ;  
He drew me out of many waters.
- 17 He delivered me from my strong enemy,  
[And] from them that hated me, for they were too mighty for me.
- 18 They came upon me in the day of my calamity :  
But the LORD was my stay.
- 19 He brought me forth also into a large place ;

<sup>d</sup> A. וירא. B. יירא. The substitution of י for ו, and vice versa, one of the most common of variations. The LXX retains the two texts. <sup>e</sup> A. חשרת.

B. השבת. Both forms peculiar. The LXX follows B.

<sup>f</sup> A. ים. B. מים.

<sup>g</sup> A. ב. B. כ.

## A. 2 Sam. 22.

(Continued.)

- He delivered me, because he delighted in me.
- 21 The LORD rewarded me according to my righteousness :  
According to the cleanness of my hands hath he recompensed me.
- 22 For I have kept the ways of the LORD,  
And have not wickedly departed from my God.
- 23 For all his judgements were before me :  
And as for his statutes, I did not depart<sup>h</sup> from them.
- 24 I was also perfect toward him,  
And I kept myself from mine iniquity.
- 25 Therefore hath the LORD recompensed me according to my righteousness ;  
According to my cleanness . . .  
. . . in his eyesight.
- 26 With the merciful thou wilt shew thyself merciful,  
With the perfect man thou wilt shew thyself perfect ;
- 27 With the pure thou wilt shew thyself pure ;  
And with the perverse thou wilt shew thyself froward<sup>l</sup>.
- 28 And the afflicted people thou wilt save :  
But thine eyes are upon the haughty<sup>k</sup>,  
that thou mayest bring them down.
- 29 For thou art my lamp, [O LORD,]  
[And] the LORD . . . will lighten my darkness.
- 30 For by thee<sup>l</sup> I run upon a troop :  
. . . By my God do I leap over a wall.
- 31 As for God, his way is perfect :  
The word of the LORD is tried ;  
He is a shield unto all them that trust in him.
- 32 For who is God<sup>m</sup>, save the LORD ?  
And who is a rock, save<sup>n</sup> our God ?
- 33 . . . God is my strong fortress<sup>o</sup> :
- And he guideth<sup>p</sup> the perfect in his way.

## B. Psalm 18.

(Continued.)

- He delivered me, because he delighted in me.
- 20 The LORD rewarded me according to my righteousness ;  
According to the cleanness of my hands hath he recompensed me.
- 21 For I have kept the ways of the LORD,  
And have not wickedly departed from my God.
- 22 For all his judgements were before me,  
And I put not away his statutes from me.
- 23 I was also perfect with him,  
And I kept myself from mine iniquity.
- 24 Therefore hath the LORD recompensed me according to my righteousness,  
According to the cleanness [of my hands] in his eyesight.
- 25 With the merciful thou wilt shew thyself merciful ;  
With the perfect man thou wilt shew thyself perfect ;
- 26 With the pure thou wilt shew thyself pure ;  
And with the perverse thou wilt shew thyself froward.
- 27 For thou wilt save the afflicted people ;  
But the haughty eyes thou wilt bring down.
- 28 For thou wilt light my lamp : . . .  
. . . The LORD [my God] will lighten my darkness.
- 29 For by thee I run upon a troop ;  
[And] by my God do I leap over a wall.
- 30 As for God, his way is perfect :  
The word of the LORD is tried ;  
He is a shield unto all them that trust in him.
- 31 For who is God, save the LORD ?  
And who is a rock, beside our God ?
- 32 [The] God that girdeth me with strength,  
And maketh my way perfect.

<sup>h</sup> A. אסור. B. אסיר.

B. תתפלל.

<sup>k</sup> The Hebrew very similar.<sup>m</sup> A. אלו. B. אלו.<sup>n</sup> A. מבלעדי. B. זולתי.<sup>l</sup> A. בבח. B. בק.<sup>i</sup> A. ויתר. B. יותר.<sup>o</sup> A. מעוזי. B. המאזני.<sup>i</sup> Note the Hebrew spelling. A. תתפלל.



## A. 2 Sam. 22.

(Continued.)

- 34 He maketh *his* feet like hinds' feet:  
And setteth me upon my high places.
- 35 He teacheth my hands to war;  
So that mine arms do bend a bow of brass.
- 36 Thou hast also given me the shield of thy salvation:  
.  
.  
.  
And thy gentleness hath made me great.
- 37 Thou hast enlarged my steps under me,  
And my feet have not slipped.
- 38 I *have pursued*<sup>a</sup> mine enemies, and *destroyed*<sup>r</sup> them;  
Neither *did* I turn again till they *were* consumed.
- 39 [And I have consumed them, and] *smitten* them through, that they *cannot* rise:  
[Yea,] they *are fallen* under my feet.
- 40 For thou hast girded me with strength unto the battle:  
Thou hast subdued under me those that rose up against me.
- 41 Thou hast also made mine enemies turn their backs unto me,  
That I might cut off them that hate me.
- 42 They *looked*<sup>s</sup>, but there was none to save;  
Even unto the LORD, but he answered them not.
- 43 Then did I beat them small as the dust of the earth,  
I did *stamp*<sup>t</sup> them . . . as the mire of the streets, [and did spread them abroad.]
- 44 Thou [also] hast delivered me from the strivings of *my* people;  
Thou hast *kept*<sup>u</sup> me [to be] the head of the nations:  
A people whom I have not known shall serve me.

## B. Psalm 18.

(Continued.)

- 33 He maketh *my* feet like hinds' feet:  
And setteth me upon my high places.
- 34 He teacheth my hands to war;  
So that mine arms do bend a bow of brass.
- 35 Thou hast also given me the shield of thy salvation:  
[And thy right hand hath holden me up,]  
And thy gentleness hath made me great.
- 36 Thou hast enlarged my steps under me,  
And my feet have not slipped.
- 37 I *will pursue* mine enemies, and *overtake* them:  
Neither *will* I turn again till they *are* consumed.
- 38 . . . . . I *will smite* them through that they *shall not be able* to rise:  
. . . . . They *shall fall* under my feet.
- 39 For thou hast girded me with strength unto the battle:  
Thou hast subdued under me those that rose up against me.
- 40 Thou hast also made mine enemies turn their backs unto me,  
That I might cut off them that hate me.
- 41 They *cried*, but there was none to save:  
Even unto the LORD, but he answered them not.
- 42 Then did I beat them small as the dust *before the wind*:  
I did *cast* them [out] as the mire of the streets. . . . .
- 43 Thou . . . hast delivered me from the strivings of *the* people;  
Thou hast *made* me . . . the head of the nations:  
A people whom I have not known shall serve me.

<sup>a</sup> A. ארדפה. B. ארדוף. <sup>r</sup> A. אשמדם. B. אשינם. <sup>s</sup> A. ישעו. B. ישועו.  
<sup>t</sup> A. ארקם. B. אריקם. <sup>u</sup> A. תשמרני. B. תשימני.

## A. 2 Sam. 22.

(Continued.)

- 45 The strangers shall submit themselves unto me :  
As soon as they hear of me, they shall obey me.
- 46 The strangers shall fade away, And shall come trembling <sup>x</sup> out of their close places.
- 47 The LORD liveth ; and blessed be my rock ;  
And exalted be the God [of the rock] of my salvation :
- 48 Even the God that executeth vengeance for me,  
And *bringeth down* peoples under me,
- 49 *And that bringeth me forth* from mine enemies :  
Yea, thou liftest me up above them that rise up against me :  
Thou deliverest me from the man of violence <sup>y</sup>.
- 50 Therefore I will give thanks unto thee, O LORD, among the nations,  
And will sing praises unto thy name.
- 51 Great deliverance giveth he to his king :  
And sheweth lovingkindness to his anointed,  
To David <sup>z</sup> and to his seed, for evermore.

## B. Psalm 18.

(Continued.)

- 44 As soon as they hear of me they shall obey me :  
The strangers shall submit themselves unto me.
- 45 The strangers shall fade away, And shall come trembling out of their close places.
- 46 The LORD liveth ; and blessed be my rock ;  
And exalted be the God . . .  
. . . of my salvation :
- 47 Even the God that executeth vengeance for me,  
And *subdueth* peoples under me.
- 48 *He rescueth me* from mine enemies :  
Yea, thou liftest me up above them that rise up against me :  
Thou deliverest me from the man of violence.
- 49 Therefore I will give thanks unto thee, O LORD, among the nations,  
And will sing praises unto thy name.
- 50 Great deliverance giveth he to his king ;  
And sheweth lovingkindness to his anointed,  
To David and to his seed, for evermore.

<sup>x</sup> A. ויחננו. B. ויחרנו. <sup>y</sup> A. pl. B. sing. <sup>z</sup> The name of David is spelled in B. as in A. at the beginning and end of the Psalms, not in the Chronicler's way, which is presumably the later spelling. This fact leads to the conclusion that the recension of the Psalm dates from a comparatively early time.

(§ 13.)

A. 2 Sam. 23.

(David's Song and Last Words.)

8 *These be the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite, . . . chief of the captains; the same was Adino the Eznite, against eight<sup>b</sup> hundred slain at one time.*

9 And after him was Eleazar the  
son of Dodai the [son of an]  
Ahohite, . . . . . one of the  
three mighty men . . . . with  
David, . . . . .

[when they defied<sup>c</sup> the Philistines  
that were there gathered together  
to battle, and the men of Israel

10 were gone away : he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword : and the LORD wrought a great victory that day : and the people returned

11 after him only to spoil. And after him was Shammah the son of Agee a Hararite.] And the Philistines were . . . gathered together *into a troop*, where was a plot of ground full of *lentils*; and the people fled from . . .

12 the Philistines. *But he* stood in the midst of the plot, and defended it, and slew the Philistines: and the LORD wrought<sup>d</sup> a great victory.

13 And three of the thirty chief  
went down, [and came] to David

B. 1 Chron. 11.

(Inserted in an earlier part of the Book,  
after the Death of Saul and the  
Capture of Zion.)

[Now these be the chief of the mighty men whom David had, who shewed themselves strong with him in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel<sup>a</sup>.]

11 And this is the number of the mighty men whom David had : Jashobeam, the son of a Hachmonite, [the] chief of the captains ; he lifted up his spear against three hundred and slew them at one time.

12 And after him was Eleazar the  
son of Dodo, the . . . . .  
Ahohite, [who was] one of the  
13 three mighty men. [He was] with  
David [at Pas-dammim,] . . .

and the

Philistines were [there] gathered together *to battle*, where was a plot of ground full of *barley*; and the people fled from [before]

14 the Philistines. *And they stood in the midst of the plot, and defended it, and slew the Philistines; and the LORD saved a great victory.*

15 And three of the thirty chief  
went down . . . . . to the

§ 13.—<sup>a</sup> This is B's introduction before making use of his materials. The ordinary variations in Hebrew letters can easily be illustrated from this list. It contains e.g. ך for ך, ך for ך, ך for ך, ך for ך, with transpositions, and changes of defective vocalization into full. <sup>b</sup> The readings in this verse evidently

of defective vocalization into full. <sup>b</sup> The readings in this verse evidently varied before the time of the LXX, and there is no means of accounting for them. Eight and three are interchanged elsewhere. <sup>c</sup> A. בחרפס.

B. כפס. In B. the copyist has passed over a verse accidentally between the one gathering of the Philistines (A, 9) and the other (A, 11). <sup>d</sup> A. יעש. B. יושע.

Manifestly an error. See LXX.

## A. 2 Sam. 23.

(Continued.)

*in the harvest time*<sup>e</sup> unto the cave of Adullam; and the *troop* of the Philistines were encamped in the valley of Rephaim. And David was then in the hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water to drink of the well<sup>f</sup> of Beth-lehem, which is by the gate! And the three [mighty men] brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but *he* would not drink thereof, but poured it out unto the LORD. And [he] said, *Be it far from me, O LORD*<sup>g</sup>, that I should do this: . . . the blood of the men that *went in jeopardy of their lives*? . . . therefore he would not drink it. These things did the three mighty men.

18 And Abishai, the brother of Joab, [the son of Zeruiah,] was chief of the three. And he lifted up his spear against three hundred and slew them, and had a name among the three. Of the three *was he not most honourable*? . . . he was made their captain: howbeit he attained not to the three.

20 [And] Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in *time* of snow. And he slew an Egyptian, a *goodly*<sup>h</sup> man: . . . and the Egyptian had a spear in his hand: . . . *but* he went down to him with a staff, and plucked the spear out

## B. 1 Chron. 11.

(Continued.)

rock to David, unto the cave of Adullam; and the *host* of the Philistines were encamped in the valley of Rephaim. And David was then in the hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate! And the three . . . brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but *David* would not drink thereof, but poured it out unto the LORD, and . . . said, *My God, forbid it me*, that I should do this: [shall I drink] the blood of these men that *have put their lives in jeopardy*? [for with their lives they brought it.] Therefore he would not drink it. These things did the three mighty men.

20 And Abeshai, the brother of Joab, . . . he was chief of the three. And he lifted up his spear against three hundred and slew them, and had a name among the three. Of the three *he was more honourable* [than the two, and] he was made their captain: howbeit he attained not to the three.

22 . . . Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in *the day* of snow. And he slew an Egyptian, a man of *stature*, [five cubits high;] and in the Egyptian's hand was a spear [like a weaver's beam]; and he went down to him with a staff, and plucked the spear out

<sup>e</sup> A. קציר. B. על הצר. A various reading. LXX takes it for a proper name.

<sup>f</sup> A. באר. B. בור. These forms frequently vary. It is properly a pit: see A. ver. 20.

<sup>g</sup> The tendency to substitute God for LORD reappears.

<sup>h</sup> A. מראו. B. מרה. The substitution of ד for ר is the spring of this reading.

## A. 2 Sam. 23.

(Continued.)

- of the Egyptian's hand, and slew  
 22 him with his own spear. These  
 things did Benaiah the son of  
 Jehoiada, and had a name among  
 the three mighty men. . . .  
 23 He was more honourable than  
 the thirty, but he attained not to  
 the three. And David set him  
 over his guard.  
 . . . . .  
 24 Asahel the brother of Joab [was  
 one of the thirty];  
 Elhanan the son of Dodo of Beth-  
 lehem;  
 25 Shammah the Harodite,  
 [Elika the Harodite];  
 26 Helez the *Paltite*,  
 Ira the son of Ikkesh the Tekoite;  
 27 Abiezer the Anathothite;  
*Mebunnai* the Hushathite;  
 28 *Zalmon* the Ahohite;  
 Maharai the Netophathite;  
 29 Heleb the son of Baanah the  
 Netophathite;  
 Ittai the son of Ribai of Gibeah  
 of the children of Benjamin;  
 30 Benaiah a Pirathonite;  
*Hiddai* of the brooks of Gaash;  
 31 *Abi-albon* the Arbathite;  
 Azmaveth the Barhumite;  
 32 Eliahba the Shaalbonite;  
 the sons of *Jashen*, . . . .  
 Jonathan; . . . *Shammah* the  
 Hararite;  
 33 Ahiam the son of Sharar the  
 Ararite;  
 34 Eliphelet the son of *Ahasbai*, [the  
 son of the Maacathite];  
*Eliam* the son of *Ahiathophel* the  
*Gilonite*;  
 35 Hezro the Carmelite;  
*Paarai* the . . . *Arbite*;  
 36 *Igal* the son of Nathan [of Zobah];  
*Bani* the *Gadite*;  
 37 Zelek the Ammonite;  
 Naharai the Berothite, . . .  
 armourbearers<sup>1</sup> to Joab the son  
 of Zeruiah;  
 38 Ira the Ithrite;  
 Gareb the Ithrite;  
 39 Uriah the Hittite: [thirty and  
 seven in all.]

## B. 1 Chron. 11.

(Continued.)

- of the Egyptian's hand, and slew  
 24 him with his own spear. These  
 things did Benaiah the son of  
 Jehoiada, and had a name among  
 25 the three mighty men. [Behold,]  
 he was more honourable than  
 the thirty, but he attained not to  
 the three. And David set him  
 over his guard.  
 26 [Also the mighty men of the  
 armies;]  
 Asahel the brother of Joab; . . .  
 . . . . .  
 Elhanan the son of Dodo of Beth-  
 lehem;  
 27 Shammoth the Harorite;  
 . . . . .  
 Helez the *Pelonite*;  
 28 Ira the son of Ikkesh the Tekoite;  
 Abiezer the Anathothite;  
 29 *Sibbecai* the Hushathite;  
*Ilai* the Ahohite;  
 30 Maharai the Netophathite;  
 Heled the son of Baanah the  
 Netophathite;  
 31 Ittai the son of Ribai of Gibeah  
 of the children of Benjamin;  
 Benaiah the Pirathonite;  
 32 *Hurai* of the brooks of Gaash;  
 33 *Abiel* the Arbathite;  
 Azmaveth the Baharumite;  
 Eliahba the Shaalbonite;  
 34 the sons of *Hashem* [the Gizonite];  
 Jonathan [the son of] *Shage* the  
 Hararite;  
 35 Ahiam the son of Sacar the  
 Hararite;  
 Eliphal the son of *Ur*; . . . .  
 . . . . .  
 36 *Hepher* the *Mecherathite*, *Ahijah* the  
*Pelonite*;  
 37 Hezro the Carmelite;  
 38 Naarai the [son of] *Ezbai*;  
*Joel* the brother of Nathan; . . . .  
*Mibhar* the son of *Hagri*;  
 39 Zelek the Ammonite;  
 Naharai the Berothite, [the]  
 armourbearer of Joab the son  
 of Zeruiah;  
 40 Ira the Ithrite;  
 Gareb the Ithrite;  
 41 Uriah the Hittite; . . . . .  
 . . . . .

<sup>1</sup> *Keri* reads armourbearer.









## A. 2 Sam. 24.

(Continued.)

- 18 And . . . Gad came that day to David, [and said unto him], Go up, rear an altar unto the LORD in the threshing-floor of Araunah
- 19 the Jebusite. And David went up *according<sup>k</sup> to the saying of Gad, as the LORD commanded.*
- . . . . .
- 20 And . . . . . Araunah looked [forth], and saw *the king* [and his servants coming on toward him]: and [Araunah] went out, . . . . . and bowed himself before *the king* with his face to the ground.
- 21 [And Araunah said, Wherefore is my lord the king come to his servant?] And David said, . . . . . To *buy the threshing-floor* [of thee], to build . . . . . an altar unto the LORD, . . . . . that the plague may be stayed from the people.
- 22 And Araunah said unto David, Let my lord the king take . . . and *offer up* that which is good in his eyes: lo, . . . the oxen for [the] burnt offering, and the threshing instruments [and the furniture of the oxen] for wood: . . . . .
- 23 . . . . . all this, [O king,] doth Araunah give [unto the king]. [And Araunah said unto the king, The LORD thy
- 24 God accept thee.] And the king . . . . . said unto Araunah, Nay; but I will verily buy it [of thee] *at a . . . price: neither will I . . . . . offer burnt offerings [unto the LORD my God<sup>l</sup>] without cost. So David bought the threshing-floor . . . . . [and the oxen*
- 25 *for fifty shekels of silver<sup>m</sup>.]* And David built there an altar unto

## B. 1 Chron. 21.

(Continued.)

- 18 Then [the angel of the LORD commanded] Gad to say to David, [that David should] go up, and rear an altar unto the LORD in the threshing-floor of Ornan the Jebusite. And David went up *at the saying of Gad, which he spake in the name of the LORD.*
- 20 [And Ornan turned back, and saw the angel; and his four sons that were with him hid themselves. Now Ornan was threshing wheat.]
- 21 And [as David came to Ornan,] Ornan looked . . . . . and saw *David*, . . . . . and . . . . . went out [of the threshing-floor], and bowed himself to *David* with his face to the ground.
- . . . . .
- 22 . . . . . Then David said [to Ornan], *Give me the place of this threshing-floor, . . . that I may build [thereon] an altar unto the LORD; [for the full price shalt thou give it me:] that the plague may be stayed from the people.*
- 23 And Ornan said unto David, Take [to thee] and let my lord the king *do* that which is good in his eyes: lo, [I give] the oxen for . . . burnt offerings, and the threshing instruments . . . . . for wood, [and the wheat for the meal offering]; I give it all.
- . . . . .
- 24 . . . . . And king [David] said to Ornan, Nay; but I will verily buy it . . . *for the [full] price: for I will not [take that which is thine for the LORD, nor] offer a burnt offering . . . . . without cost. So David gave to Ornan for the place [six hundred shekels of gold by weight] . . . . .*
- 26 . . . . . And David built there an altar unto

<sup>k</sup> A. ב. B. ב.

והעלות

B, the price of the oxen.

<sup>l</sup> For אלהי (my God) B. or some copyist seems to have<sup>m</sup> Note that A. omits the price of the threshing-floor, and







## A. 1 Kings 3.

(Continued.)

- . . . . .
- a thousand burnt offerings did Solomon offer upon that altar.
- 5 In Gibeon the LORD appeared to Solomon [in a dream] by night : and God said, Ask what I shall
- 6 give thee. And Solomon said, . . . . Thou hast shewed unto [thy servant] David my father great kindness, [according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his
- 7 throne, as it is this day.] And now, O LORD my God, thou hast made thy servant king instead of David my father : and I am but a little child ; I know not how
- 8 to go out or come in. And thy servant is in the midst of thy people, which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
- 9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil ; for who is able to judge this thy great people ?
- 10 [And the speech pleased the Lord, that Solomon had asked
- 11 this thing.] And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgement ;
- 12 behold, I have done according to thy word : lo, I have given thee a wise and an understanding heart ; so that there hath been none like thee before thee, neither after thee shall any arise
- 13 like unto thee. And I have also given thee that which

## B. 2 Chron. 1.

(Continued.)

- congregation sought unto it.]
- 6 And Solomon went up thither to the brasen altar before the LORD, which was at the tent of meeting, and offered a thousand burnt offerings upon it.
- 7 In that night did God appear unto Solomon, . . . . and said unto him, Ask what I shall
- 8 give thee. And Solomon said [unto God], Thou hast shewed great kindness unto . . . . David my father, . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . . and hast made me king in his stead.
- 9 Now, O LORD God, let thy promise unto David my father be established : for thou hast made me king over a people like the dust of the earth in multitude.
- 10 Give me now wisdom and knowledge<sup>c</sup>, that I may go out and come in before this people : for who can judge this thy people, that is so great ?
- . . . . .
- . . . . . And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth<sup>d</sup>, or honour, nor the life of them that hate thee, neither yet hast asked long life ; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I
- 12 have made thee king : wisdom and knowledge is granted unto thee ; and I will give thee riches, and wealth, and honour, such as

<sup>c</sup> מִדָּע, a late word, here first : see Dan. 1. 4 and 17, and cf. Eccles. 10. 20.<sup>d</sup> נִכְסִים, a rare word, only in Josh. 22. 8, and Eccles. 5. 19 and 6. 2.

## A. 1 Kings 3.

(Continued.)

- thou hast not asked, both riches and honour, so that there shall not be any among the kings like  
 14 unto thee, all thy days. [And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.]  
 15 And Solomon [awoke, and, behold, it was a dream: and he] came . . . . .  
 . . . . .  
 to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

## B. 2 Chron. 1.

(Continued.)

- none of the kings have had that have been before thee, neither shall there any after thee have the like. . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 13 So Solomon . . . . . came [to the high place<sup>e</sup> that was at Gibeon, from before the tent of meeting], unto Jerusalem; and he reigned over Israel.

## (§ 17.)

## A. 1 Kings 5.

(Solomon's judgement, officers, provision, wisdom.)

- 1 [And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.]

- 2 And Solomon sent to *Hiram*<sup>b</sup>,  
 . . . . . saying<sup>c</sup>,

## B. 2 Chron. 2.

(Solomon's chariots. See § 25.)

- 1 [Now Solomon purposed to build an house for the name of the LORD, and an house for his  
 2 kingdom. And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand men that were hewers in the mountains, and three thousand and six hundred to oversee them<sup>a</sup>.]  
 3 And Solomon sent to *Hiram* [the king of Tyre], saying,

<sup>e</sup> The LXX reads 'from the high place.' The text, as we have it, is simply a copyist's error.

§ 17.—NOTE.—B. appears to have some additional materials. <sup>a</sup> See below, v. 17, where this verse is repeated.

LXX Hiram in both accounts.

<sup>b</sup> A. Hiram. B. Hiram, *passim*.  
<sup>c</sup> See the correspondence as given

by Josephus (*Ant.* viii. 2. 6, and 5. 3).



A. 1 Kings 5.

(Continued.)

. . . . .  
. . . . .

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said,

Blessed be the LORD . . . . .  
. . . . . [this day,] which hath given to David . . . . .  
. . . . . a wise son [over this great people]. . . . .

8 . . . . . And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me : I will do all thy desire concerning timber of cedar, and  
9 concerning timber of fir. My servants shall bring them down from Lebanon unto the sea : and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them : and thou shalt accomplish my desire, in giving food for my household.

B. 2 Chron. 2.

(Continued.)

I am about to build shall be  
10 wonderful great.] And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, [and twenty thousand measures of barley, and twenty thousand baths of wine,] and twenty thousand baths of oil.  
11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD loveth his people, he hath made thee king over them.  
12 Hiram said moreover, Blessed be the LORD, [the God of Israel, that made heaven and earth,] . . .  
. . . who hath given to David [the king] a wise son, . . . .  
. . . . . [endued with discretion and understanding, that should build an house for the LORD, and an house for his king-  
13 dom. And now I have sent a cunning man, endued with under-  
14 standing, of Hiram my father's, the son of a woman of the daughters of Dan<sup>d</sup>, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson ; also to grave any manner of graving, and to devise any device : that there may be a place appointed unto him with thy cunning men, and with the cunning men of my lord David thy father.]

<sup>d</sup> See 1 Kings 7. 13, where the mother is said to be of the tribe of Naphtali.



## A. 1 Kings 5.

(Continued.)

- 10 So Hiram gave Solomon timber of cedar and timber of fir according to all his desire. And Solomon gave Hiram twenty thousand measures<sup>e</sup> of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.
- 12 [And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.]

- 13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men<sup>g</sup>.
- 14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.
- 15 And Solomon had threescore and ten thousand . . . that bare burdens, and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers<sup>h</sup> that were over the work, three thousand and three hundred,

## B. 2 Chron. 2.

(Continued.)

- . . . . .
- . . . . .
- . . . . .
- . . . . .
- 15 . . . . . Now therefore the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him
- 16 send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need<sup>f</sup>; and we will bring it to thee in floats<sup>i</sup> by sea to Joppa; and thou shalt carry it up to Jerusalem.
- 17 And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred<sup>b</sup>.
- 18 And he set threescore and ten thousand [of them] to bear burdens, and fourscore thousand that were hewers in the mountains, and three thousand and six hundred overseers to set the people awork.

<sup>e</sup> A. gives the yearly grant for Hiram's household, 20,000 measures of wheat, and twenty measures of pure oil. B. gives the grant for the workmen, 20,000 measures of wheat, barley, wine, and oil. The word כֶּרֶךְ is only in these Books, and Ezek. 45. 14. A. has it for the measures of oil as well as for the wheat. In each case A. uses the singular form and B. the plural. צֶרֶךְ, a peculiar word, here only. The same is the case with the word translated 'floats.'

<sup>g</sup> A. gives 30,000 Lebanon workers (whom B. does not refer to). The burden bearers and hewers answer in the two accounts. The foremen are 300 less in A. than in B. Josephus follows A.

<sup>h</sup> See above, v. 2.

<sup>i</sup> For officers מְנַצְּחִים, B. has מְנַצְּחִים, which looks like a var. lect. The word is only used in late books, and in the titles to Psalms, where it is translated 'chief musician.' It signifies to overlook or set forward any work, whether mechanical or musical, and is applied to chief harpers 1 Chron. 15. 21. Cf. Hab. 3. 19.

**A. 1 Kings 5.***(Continued.)*

which bare rule over the people  
 17 that wrought in the work. And  
 the king commanded, and they  
 hewed out great stones, costly  
 stones, to lay the foundation of  
 the house with wrought stone.  
 18 And Solomon's builders and Hi-  
 ram's builders and the Gebalites  
 did fashion them, and prepared  
 the timber and the stones to build  
 the house.

**B. 2 Chron. 2.***(Continued.)***(§ 18.)****A. 1 Kings 6.***(Continuous.)*

[And it came to pass in the  
 four hundred and eightieth year  
 after the children of Israel were  
 come out of the land of Egypt,]  
 in the fourth year of Solomon's  
 reign over Israel, in [the month  
 Ziv, which is] the second month,  
 that he built the house of the  
 LORD.

2 And the house which king  
 Solomon built for the LORD, the  
 length [thereof] . . . . .  
 . . . . . was threescore  
 cubits, and the breadth [thereof]  
 twenty, . . . . [and the height  
 3 thereof thirty cubits.] And  
 the porch . . . . before [the  
 temple of the house], twenty  
 cubits was the length thereof,  
 according to the breadth of the

**B. 2 Chron. 3.***(Continuous.)*

Then Solomon began to build  
 the house of the LORD [at Jerusa-  
 lem in mount Moriah, where the  
 LORD appeared unto David his  
 father, which he made ready in  
 the place that David had ap-  
 pointed, in the threshing-floor of  
 2 Ornan the Jebusite]. And he  
 began to build [in the second]  
 of the second month, in the fourth  
 year of his reign.

3 Now these are the foundations  
 which Solomon laid for the build-  
 ing of the house of God. The  
 length . . . [by cubits after the  
 first measure<sup>a</sup>] was threescore  
 cubits, and the breadth . . . .  
 twenty [cubits]. . . . .  
 4 . . . . . And  
 the porch [that was] before . .  
 . . . . . the  
 length of it, according to the  
 breadth of the house, was twenty

§ 18.—NOTE.—B. only gives an outline, but it agrees in the main with A.

<sup>a</sup> This important parenthesis seems to imply that the length of the cubit had been reduced in later times, but that the measurements are here given according to the original or longer cubit.

## A. 1 Kings 6.

(Continued.)

house; [ten cubits was the  
breadth thereof before the house.]

. . . . .

(Structural details added by A.,  
vv. 4-13.)

- 14 So Solomon built the house,  
15 and finished it. And he built  
the walls of the house within  
with boards of cedar; from the  
floor of the house unto the walls  
of the cieling, he covered them on  
the inside with wood: and he  
covered the floor of the house  
16 with boards of fir. And he built  
twenty cubits on the hinder part  
of the house with boards of cedar  
from the floor unto the walls: he  
even built them for it within, for  
an oracle, even for the most holy  
17 place. And the house, that is,  
the temple before it, was forty  
18 cubits. And there was cedar on  
the house within, carved with  
knops and open flowers: all was  
cedar; there was no stone seen.  
19 And he prepared an oracle in the  
midst of the house within, to set  
there the ark of the covenant of  
20 the LORD. And within the oracle  
was twenty cubits in length, and  
twenty cubits in breadth, and  
twenty cubits in the height there-  
of; and he overlaid it with pure  
gold: and he covered the altar  
with cedar.  
21 So Solomon overlaid the house  
within with pure gold: and he  
drew chains of gold across before  
the oracle; and he overlaid it  
22 with gold. And the whole house  
he overlaid with gold, until all  
the house was finished: also the  
whole altar that belonged to the  
oracle he overlaid with gold.

## B. 2 Chron. 3.

(Continued.)

cubits, . . . . .  
[and the height an hundred and  
twenty.]

And he overlaid it within with  
5 pure gold. And the greater house  
he cieled with fir tree, which he  
overlaid with fine gold, and  
wrought thereon palm trees and  
6 chains. And he garnished the  
house with precious stones for  
beauty: and the gold was gold of  
7 Parvaim<sup>b</sup>. He overlaid also the  
house, the beams, the thresholds,  
and the walls thereof, and the  
doors thereof, with gold; and  
graved cherubim on the walls.  
8 And he made the most holy  
house; the length thereof, accord-  
ing to the breadth of the house,

<sup>b</sup> Parvaim here only.

## A. 1 Kings 6.

(Continued.)

- 23 And in the oracle<sup>c</sup> he made two cherubim of olive wood<sup>d</sup>, each  
 24 ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were  
 25 ten cubits. And the other cherub was ten cubits: both the cherubim were of one measure and one  
 26 form. The height of the one cherub was ten cubits, and so was  
 27 it of the other cherub. And he set the cherubim within the inner house: and the wings of the cherubim were stretched forth, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the  
 28 house. And he overlaid the cheru-  
 29 bim with gold. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers,  
 30 within and without. And the floor of the house he overlaid with  
 31 gold, within and without. And for the entering of the oracle he made doors of olive wood: the lintel . . . door posts were a fifth  
 32 part. So . . . two doors of olive wood; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold; and he spread the gold upon the cherubim, and upon the palm trees.  
 33 So also made he for the entering of the temple door posts of olive wood, out of a fourth part . . . ;

## B. 2 Chron. 3.

(Continued.)

- was twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.  
 9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.  
 10 And in the most holy house he made two cherubim of image work; and they overlaid them with gold.  
 11 And the wings of the cherubim were twenty cubits long: the wing of the one was five cubits, reaching to the wall of the house; and the other wing was five cubits, reaching to the wing of  
 12 the other cherub. And the wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits, joining to the wing of  
 13 the other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces were toward the house.

<sup>c</sup> B. uses רבִּיר elsewhere of the Most Holy Place, e.g. v. 16. In other Books it is only used in Ps. 28. 2.

<sup>d</sup> Below A. has עֵצֵי־שֶׁמֶן (oil trees), whilst B. has צִעְצְעִים, which is here only.

## A. 1 Kings 6, 7.

(Continued.)

- 34 and two doors of fir wood; the two leaves of the one door were folding, and the two leaves of the
- 35 other door were folding. And he carved cherubim and palm trees and open flowers: and he overlaid them with gold fitted upon
- 36 the graven work. . . And he built the inner court with three rows of hewn stone, and a row of cedar beams.
- 37 In the fourth year was the foundation of the house of the LORD laid, in the month Ziv.
- 38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

(Here follow the dimensions of the House of Judgement and of the courts.)

- 7 13 And king Solomon sent and
- 14 fetched Hiram out of Tyre. He was the son of a widow woman of the tribe of Naphtali<sup>e</sup>, and his father was a man of Tyre, a worker in . . . brass; . . . and he was filled with wisdom and understanding and cunning, to work all works in brass. And he came to king Solomon, and wrought all his work.
- 15 For he fashioned the two pillars [of brass], of *eighteen*<sup>f</sup> cubits high apiece: [and a line of twelve cubits compassed either of
- 16 them about.] And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the

## B. 2 Chron. 3.

(Continued.)

- 14 [And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon.]

- 15 Also he made before the house two pillars . . . of *thirty and five* cubits high, . . . . .
- . . . . . and the chapiter that was on the top of each of
- 16 them was five cubits. And he made chains [in the oracle], and put them on the tops of the

<sup>e</sup> The widow's husband was possibly of the tribe of Naphtali, though the woman herself was of the tribe of Dan. See § 16, B. 14. <sup>f</sup> The difference

not easily accounted for. Jer. 52. 21 agrees with A. The height in B. is nearly twice as much, while the number of pomegranates in B. is only half those in A. The word used by B. for chapiter (i.e. capital) in this verse is צפת, which is used nowhere else. In chap. 4. 12, 13 the ordinary word כתר is used, as also by Jeremiah.



## A. 1 Kings 7.

(Continued.)

- other chapter was five cubits.
- 17 There were nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for
- 18 the other chapter. So he made the pillars; and there were two rows round about upon the one network, to cover the chapiters that were upon the top of the pillars: and so did he for the
- 19 other chapter. And the chapiters that were upon the top of the pillars in the porch were of lily
- 20 work, four cubits. And there were chapiters above also upon the two pillars, close by the belly which was beside the network: and the pomegranates were *two* hundred, in rows round about
- 21 upon the other chapter. And he set up the pillars *at the porch* of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.
- 22 [And upon the top of the pillars was lily work: so was the work of the pillars finished.]

## B. 2 Chron. 3.

(Continued.)

- pillars; and he made *an* hundred pomegranates, and put them on the chains.
- 17 And he set up the pillars *before* the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

## (§ 19.)

## A. 1 Kings 7.

(Continuous.)

- 23 And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits: and a line of thirty cubits compassed it
- 24 round about. And under [the brim of] it [round about] *there*

## B. 2 Chron. 4.

(Continuous.)

- [Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.]
- 2 And he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits compassed it
- 3 round about. And under . . . it . . . *was the similitude*

## A. 1 Kings 7.

(Continued.)

- were knops<sup>a</sup>* which did compass it,  
 . . . . . for ten cubits,  
 compassing the sea round about:  
 the *knops* were in two rows, cast  
 25 when it was cast. It stood upon  
 twelve oxen, three looking to-  
 ward the north, and three looking  
 toward the west, and three looking  
 toward the south, and three look-  
 ing toward the east: and the sea  
 was set upon them above, and all  
 their hinder parts were inward.  
 26 And it was an handbreadth  
 thick; and the brim thereof was  
 wrought like the brim of a cup,  
 like the flower of a lily: it . .  
 . . . held *two* thousand baths.  
 27 [And he made the ten bases of  
 brass; four cubits was the length  
 of one base, and four cubits the  
 breadth thereof, and three cubits  
 the height of it.]

(A. gives a detailed description of  
the bases, vv. 28-37.)

- 38 [And] he made . . ten lavers  
 [of brass: one laver contained  
 forty baths: and every laver was  
 four cubits: and upon every one  
 39 of the ten bases one laver]. And  
*he set* [the bases] five on the right  
*side* [of the house], and five on  
 the left [side of the house]; . .

## B. 2 Chron. 4.

(Continued.)

- of oxen*, which did compass it  
 [round about], for ten cubits,  
 compassing the sea round about.  
 The *oxen* were in two rows, cast  
 4 when it was cast. It stood upon  
 twelve oxen, three looking to-  
 ward the north, and three looking  
 toward the west, and three looking  
 toward the south, and three look-  
 ing toward the east: and the sea  
 was set upon them above, and all  
 their hinder parts were inward.  
 5 And it was an handbreadth  
 thick; and the brim thereof was  
 wrought like the brim of a cup, like  
 the flower of a lily: it [received  
 and] held *three* thousand baths.  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 6 . . . He made [also] ten lavers,  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . . and  
*put* . . . . five on the right  
*hand*, . . . . and five on  
 the left, . . . . [to  
 wash in them; such things as  
 belonged to the burnt offering  
 they washed in them: but the  
 sea was for the priests to wash  
 7 in. And he made the ten can-  
 dlesticks of gold according to  
 the ordinance concerning them;  
 and he set them in the temple,  
 five on the right hand, and five  
 8 on the left. He made also ten  
 tables, and placed them in the  
 temple, five on the right side, and  
 five on the left. And he made an  
 9 hundred basins of gold. Further-  
 more he made the court of the  
 priests, and the great court, and

§ 19.—<sup>a</sup> The knops (פקעים) seem in this verse to take the place of the oxen (בקר). It may have been a copyist's mistake; but the LXX retains the two texts. The 'knops' in Exodus are כפתרים. This word is only found later in Amos and Zephaniah (lintel).

## A. 1 Kings 7.

(Continued.)

and he set the sea on the right side [of the house] eastward, to-  
 40 ward the south. And Hiram made the *lavers*<sup>b</sup>, and the shovels, and the basons. So Hiram made an end of doing [all] the work that he wrought for king Solomon  
 41 in the house of the *LORD*: the two pillars, and the [two] bowls of the . . . chapters that were on the top of the pillars; and the two networks to cover the two bowls of the chapters that were on the  
 42 top of the pillars; and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the chapters that were upon the pil-  
 43 lars. . . . Also the [ten] bases, and the [ten] *lavers* . . .  
 44 . . . on the bases; [and] the one sea, and the twelve oxen under  
 45 the sea. [And] the pots also, and the shovels, and the *basons*<sup>c</sup>, even all these vessels, . . . which Hiram . . . made for king Solomon, in the house of the *LORD*,  
 46 [were] of *burnished*<sup>d</sup> brass. In the plain of Jordan did the king cast them, in the clay ground between  
 47 Succoth and Zarethan<sup>e</sup>. And Solomon left all the vessels in [very] great abundance<sup>f</sup>: . . . the weight of the brass could not be found out.  
 48 And Solomon made all the vessels that were in the house of the *LORD*: the golden altar, . . . and the table whereon was the  
 49 shewbread<sup>g</sup> [of gold]; and the candlesticks, . . . . .  
 . . . . . [five on the right

## B. 2 Chron. 4.

(Continued.)

doors for the court, and overlaid the doors of them with brass.]  
 10 And he set the sea on the right side . . . . . eastward, to-  
 11 ward the south. And Huram made the *pots*, and the shovels, and the basons. So Huram made an end of doing . . . the work that he wrought for king Solomon  
 12 in the house of *God*: the two pillars, and the . . . bowls, and the [two] chapters which were on the top of the pillars; and the two networks to cover the two bowls of the chapters that were on the  
 13 top of the pillars; and the four hundred pomegranates for the two networks; two rows of pomegranates for each network, to cover the two bowls of the chapters that were upon the pil-  
 14 lars. [He made] also the . . . bases, and the . . . *lavers* [made  
 15 he] upon the bases; . . . the one sea, and the twelve oxen under  
 16 it. . . . The pots also, and the shovels, and the *fleshhooks*, and all the vessels [thereof], did Huram [his father] make for king Solomon for the house of the *LORD*  
 17 . . . of *bright* brass. In the plain of Jordan did the king cast them, in the clay ground between  
 18 Succoth and Zeredah. And Solomon made all these vessels in . . . great abundance: [for] the weight of the brass could not be found out.  
 19 And Solomon made all the vessels that were in the house of *God*, the golden altar [also], and the tables whereon was the  
 20 shewbread; . . . . . and the candlesticks [with their lamps, that they should burn according to the ordinance] . . . . .

<sup>b</sup> A. כירות. B. סירות. A. has "ס" below, v. 45, so that this is a copyist's error.<sup>c</sup> A. מורק. B. מזלג.<sup>d</sup> A. ממרט. B. מרוק.<sup>e</sup> A. צרתן.

B. צרתה.

<sup>f</sup> A. מרב. B. לרב.<sup>g</sup> This is the only place

in Chron. in which the old Levitical word for shewbread (לחם הפנים) occurs, and it is here because the passage is an extract. In the six other places in which shewbread is referred to in Chron. it is properly Row-bread (מערכת), as in Neh. 10. 33.

## A. 1 Kings 7.

(Continued.)

- side, and five on the left,] before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold; . . . . .
- 50 . . . and [the cups, and] the snuffers, and the basons, and the spoons, and the firepans, of pure gold; and *the hinges, both for the doors of the inner house, the most holy place, and [for] the doors of the house, of the temple, . . . of gold.*
- 51 Thus all the work that [king] Solomon wrought . . . the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated, . . . the silver, and the gold, and . . . the vessels, and put them in the treasuries of the house of *the LORD*.

## B. 2 Chron. 4, 5.

(Continued.)

- . . . . . before
- 21 the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of gold, [and that perfect
- 22 gold;] and . . . . . the snuffers, and the basons, and the spoons, and the firepans, of pure gold: and *as for the entry of the house, the inner doors thereof for the most holy place, and . . . the doors of the house, of the temple, [were] of gold.*
- 5 Thus all the work that . . . . . Solomon wrought [for] the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated, [even] the silver, and the gold, and [all] the vessels, and put them in the treasuries of the house of *God*.

## (§ 20.)

## A. 1 Kings 8.

(Continuous.)

- Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers of the children of Israel, unto [king Solomon in] Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
- 2 And all the men of Israel assembled themselves unto *king Solomon* at the feast, [in the month Ethanim<sup>a</sup>,] which was the 3 seventh month. And all the elders of Israel came, and the 4 *priests*<sup>b</sup> took up the ark. And

## B. 2 Chron. 5.

(Continuous.)

- 2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers of the children of Israel, unto . . . . . Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
- 3 And all the men of Israel assembled themselves unto *the king* at the feast, . . . . . which was the 4 seventh month. And all the elders of Israel came, and the 5 *Levites* took up the ark. And

§ 20.—<sup>a</sup> The name of the month omitted by B., here as in the case of the month Ziv (§ 18). <sup>b</sup> The variation here is noteworthy. Note B.'s omission of 'and' in the next verse,

## A. 1 Kings 8.

(Continued.)

- they brought up the ark [of the LORD], and the Tent of meeting, and all the holy vessels that were in the Tent; [even] these did the priests [and] the Levites bring  
 5 up. And king Solomon and all the congregation of Israel, that were assembled unto him, were [with him] before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.
- 6 And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the  
 7 cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and  
 8 the staves thereof above. And the staves were so long that the ends of the staves were seen from the *holy-place*<sup>c</sup> before the oracle; but they were not seen without: and there they are unto this day<sup>d</sup>.
- 9 There was nothing in the ark save the two tables [of stone] which Moses put [there] at Horeb, when the LORD made a covenant with the children of Israel, when they came out of [the land of] Egypt.
- 10 And it came to pass, when the priests were come out of the holy place, . . . . .

## B. 2 Chron. 5.

(Continued.)

- they brought up the ark, . . . .  
 . . . and the Tent of meeting, and all the holy vessels that were in the Tent; . . these did the priests . . the Levites bring  
 6 up. And king Solomon and all the congregation of Israel, that were assembled unto him, were . . . before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.
- 7 And the priests brought in the ark of the covenant of the LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the  
 8 cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and  
 9 the staves thereof above. And the staves were so long that the ends of the staves were seen from the *ark* before the oracle; but they were not seen without: and there they are, unto this day.
- 10 There was nothing in the ark save the two tables . . . . . which Moses put . . at Horeb, when the LORD made a covenant with the children of Israel, when they came out of . . . . . Egypt.
- 11 And it came to pass, when the priests were come out of the holy place, [for all the priests that were present had sanctified themselves, and did not keep their  
 12 courses; also the Levites which were the singers, all of them, even Asaph, Heman, Jeduthun, and their sons and their brethren, arrayed in fine linen, with cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with  
 13 trumpets: it came even to pass,

<sup>c</sup> The LXX reads Holy-Place in both texts.    <sup>d</sup> Although this was no doubt the case when A. was written it was not so when B. was completed; but the extract was carried on without alteration.



## A. 1 Kings 8.

*(Continued.)*

that the cloud filled the house  
 11 of the LORD, so that  
 the priests could not stand to  
 minister by reason of the cloud :  
 for the glory of the LORD filled  
 the house of the LORD.  
 12 Then spake Solomon, The LORD  
 hath said that he would dwell in  
 13 the thick darkness. . . I have  
 [surely<sup>e</sup>] built thee an house of  
 habitation, . . a place for thee to  
 14 dwell in for ever. And the king  
 turned his face, and blessed all the  
 congregation of Israel: and all  
 the congregation of Israel stood.  
 15 And he said, Blessed be the LORD,  
 the God of Israel, which spake  
 with his mouth unto David my  
 father, and hath with his *hand*  
 16 fulfilled it, saying, Since the day  
 that I brought forth my people  
 [Israel] out of . . . Egypt,  
 I chose no city out of all the  
 tribes of Israel to build an house,  
 that my name might be there<sup>f</sup>;  
 . . .  
 . . .  
 . . .  
 . . .  
*but I chose David to be over*  
 17 my people Israel. Now it was in  
 the heart of David my father to  
 build an house for the name of  
 18 the LORD, the God of Israel. But  
 the LORD said unto David my  
 father, Whereas it was in thine  
 heart to build an house for my  
 name, thou didst well that it was  
 19 in thine heart : nevertheless thou  
 shalt not build the house ; but  
 thy son that shall come forth out  
 of thy loins, he shall build the  
 20 house for my name. And the

## B. 2 Chron. 5, 6.

*(Continued.)*

when the trumpeters and singers  
 were as one, to make one sound  
 to be heard in praising and  
 thanking the LORD ; and when  
 they lifted up their voice with  
 the trumpets and cymbals and  
 instruments of music, and praised  
 the LORD, saying, For he is good ;  
 for his mercy endureth for ever :]  
 that the house was filled with a cloud,  
 14 even the house of the LORD, so that  
 the priests could not stand to  
 minister by reason of the cloud :  
 for the glory of the LORD filled  
 the house of God.  
 6 Then spake Solomon, The LORD  
 hath said that he would dwell in  
 2 the thick darkness. [But] I have  
 . . . built thee an house of  
 habitation, [and] a place for thee to  
 3 dwell in for ever. And the king  
 turned his face, and blessed all the  
 congregation of Israel: and all  
 the congregation of Israel stood.  
 4 And he said, Blessed be the LORD,  
 the God of Israel, which spake  
 with his mouth unto David my  
 father, and hath with his *hands*  
 5 fulfilled it, saying, Since the day  
 that I brought forth my people  
 . . . out of [the land of] Egypt,  
 I chose no city out of all the  
 tribes of Israel to build an house,  
 that my name might be there ;  
 [neither chose I any man to be  
 prince over my people Israel :  
 6 but I have chosen Jerusalem,  
 that my name might be there ;]  
*and have chosen David to be over*  
 7 my people Israel. Now it was in  
 the heart of David my father to  
 build an house for the name of  
 8 the LORD, the God of Israel. But  
 the LORD said unto David my  
 father, Whereas it was in thine  
 heart to build an house for my  
 name, thou didst well that it was  
 9 in thine heart : nevertheless thou  
 shalt not build the house ; but  
 thy son that shall come forth out  
 of thy loins, he shall build the  
 10 house for my name. And the

<sup>e</sup> A. בְּנֵה. B. וְאֵי.  
 see LXX.

<sup>f</sup> An A. copyist has made an accidental omission :

A. 1 Kings 8.

(Continued.)

LORD hath performed his word  
that he spake; for I am risen up  
in the room of David my father,  
and sit on the throne of Israel,  
as the LORD promised, and have  
built the house for the name of  
21 the LORD, the God of Israel. And  
there have I set [a place for] the  
ark, wherein is the covenant of  
the LORD, which he made with  
*our fathers*, [when he brought them  
out of the land of Egypt.]

B. 2 Chron. 6.

(Continued.)

LORD hath performed his word  
that he spake; for I am risen up  
in the room of David my father,  
and sit on the throne of Israel,  
as the LORD promised, and have  
built the house for the name of  
11 the LORD, the God of Israel. And  
there have I set . . . the  
ark, wherein is the covenant of  
the LORD, which he made with  
*the children of Israel*. . . . .  
. . . . .

(§ 21.)

A. 1 Kings 8.

(Continuous.)

22 And *Solomon* stood before the  
altar of the LORD in the presence  
of all the congregation of Israel,  
and spread forth his hands . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
23 . . . . . toward heaven: and  
he said, O LORD, the God of Israel,  
there is no God like thee, in . . .  
heaven [above], or on earth  
[beneath]; who keepest covenant  
and mercy with thy servants,  
that walk before thee with all  
24 their heart: who hast kept with  
thy servant David my father that  
which thou didst promise him:  
yea, thou spakest with thymouth,  
and hast fulfilled it with thine  
25 hand, as it is this day. Now  
therefore, O LORD, the God of  
Israel, keep with thy servant  
David my father that which  
thou hast promised him, saying,  
There shall not fail thee a man

B. 2 Chron. 6.

(Continuous.)

12 And *he* stood before the  
altar of the LORD in the presence  
of all the congregation of Israel,  
13 and spread forth his hands: [for  
Solomon had made a brasen  
scaffold, of five cubits long, and  
five cubits broad, and three cubits  
high, and had set it in the midst  
of the court; and upon it he  
stood, and kneeled down upon  
his knees before all the congrega-  
tion of Israel, and spread forth  
14 his hands] toward heaven: and  
he said, O LORD, the God of Israel,  
there is no God like thee, in [the]  
heaven, . . . or in the earth;  
. . . . . who keepest covenant  
and mercy with thy servants,  
that walk before thee with all  
15 their heart: who hast kept with  
thy servant David my father that  
which thou didst promise him:  
yea, thou spakest with thymouth,  
and hast fulfilled it with thine  
16 hand, as it is this day. Now  
therefore, O LORD, the God of  
Israel, keep with thy servant  
David my father that which  
thou hast promised him, saying,  
There shall not fail thee a man

## A. 1 Kings 8.

(Continued.)

- in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk *before me* as thou hast walked  
 26 before me. Now therefore, O . . . . . God of Israel, let thy word, [I pray thee,] be verified, which thou spakest unto thy servant David [my father].  
 27 But will God in very deed dwell . . . . . on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house *that*  
 28 I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee  
 29 [this day]: that thine eyes may be open toward this house *night and day*, even toward the place whereof thou hast said, *My name shall be there<sup>a</sup>*; to hearken unto the prayer which thy servant shall pray toward  
 30 this place. And hearken thou to the *supplication* of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou *in<sup>b</sup> heaven thy dwelling place*; and when thou hearest, forgive.  
 31 If a man sin against his neighbour, and an oath be laid upon him to cause him to swear, and he come and swear before thine  
 32 altar in this house: then hear thou *in heaven*, and do, and judge thy servants, *condemning<sup>c</sup>* the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness.  
 33 *When* thy people Israel be smitten down before the enemy, because they have sinned against thee; *if they turn again [to thee],*

## B. 2 Chron. 6.

(Continued.)

- in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk *in my law* as thou hast walked  
 17 before me. Now therefore, O [LORD, the] God of Israel, let thy word . . . . . be verified, which thou spakest unto thy servant David. . . . .  
 18 But will God in very deed dwell [with men] on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house *which*  
 19 I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee:  
 20 . . . . . that thine eyes may be open toward this house *day and night*, even toward the place whereof thou hast said *that thou wouldst put thy name there*; to hearken unto the prayer which thy servant shall pray toward  
 21 this place. And hearken thou to the *supplications* of thy servant, and of thy people Israel, when they shall pray toward this place: yea, hear thou *from thy dwelling place, even from heaven*; and when thou hearest, forgive.  
 22 If a man sin against his neighbour, and an oath be laid upon him to cause him to swear, and he come and swear before thine  
 23 altar in this house: then hear thou *from heaven*, and do, and judge thy servants, *requiting* the wicked, to bring his way upon his own head; and justifying the righteous, to give him according to his righteousness.  
 24 *And if* thy people Israel be smitten down before the enemy, because they have sinned against thee; *and shall turn again . . .*

§ 21.—<sup>a</sup> There are other instances of the direct being turned into the oblique.

<sup>b</sup> A. usually puts no preposition at all in this formula, B. usually has *מן*.

<sup>c</sup> Possibly a various reading. A. *להרשיע*, B. *להשיב*.

## A. 1 Kings 8.

(Continued.)

- and confess thy name, and pray  
and make supplication *unto* thee  
34 in this house: then hear thou *in*  
heaven, and forgive the sin of  
thy people Israel, and bring them  
again unto the land which thou  
gavest to . . . their  
fathers.
- 35 When . . . heaven is shut up,  
and there is no rain, because  
they have sinned against thee;  
if they pray toward this place,  
and confess thy name, and turn  
from their sin, when thou dost  
36 afflict them: then hear thou in<sup>d</sup>  
heaven, and forgive the sin of  
thy servants, and of thy people  
Israel, when thou teachest them  
the good way wherein they should  
walk; and send rain upon thy  
land, which thou hast given to  
thy people for an inheritance.
- 37 If there be in the land famine,  
if there be pestilence, if there be  
blasting, . . . mildew, locust . .  
caterpillar; if their *enemy* besiege  
them in the land of their cities;  
whatsoever plague, . . . whatso-  
38 ever sickness there be; what  
prayer and supplication soever  
be made by any man, . . . by all  
thy people Israel, which shall  
know every man *the plague of  
his own heart*<sup>f</sup>, and shall spread  
forth his hands toward this house:
- 39 then hear thou *in* heaven thy  
dwelling place, and forgive, [and  
do,] and render unto every man  
according to all his ways, whose  
heart thou knowest; (for thou,  
even thou only, knowest the  
hearts of [all] the children of  
40 men;) that they may fear thee  
. . . *all the days  
that they live in the land which  
thou gavest unto our fathers.*
- 41 Moreover concerning the  
stranger, that is not of thy  
people Israel, when he shall come

## B. 2 Chron. 6.

(Continued.)

- and confess thy name, and pray  
and make supplication *before* thee  
25 in this house: then hear thou *from*  
heaven, and forgive the sin of  
thy people Israel, and bring them  
again unto the land which thou  
gavest to [them and to] their  
fathers.
- 26 When [the] heaven is shut up,  
and there is no rain, because  
they have sinned against thee;  
if they pray toward this place,  
and confess thy name, and turn  
from their sin, when thou dost  
27 afflict them: then hear thou in  
heaven, and forgive the sin of  
thy servants, and of thy people  
Israel, when thou teachest them  
the good way wherein they should  
walk; and send rain upon thy  
land, which thou hast given to  
thy people for an inheritance.
- 28 If there be in the land famine,  
if there be pestilence, if there be  
blasting [or<sup>g</sup>] mildew, locust [or]  
caterpillar; if their *enemies* besiege  
them in the land of their cities;  
whatsoever plague [or] whatso-  
29 ever sickness there be; what  
prayer and supplication soever  
be made by any man, [or] by all  
thy people Israel, which shall  
know every man *his own plague  
and his own sorrow*, and shall spread  
forth his hands toward this house:
- 30 then hear thou *from* heaven thy  
dwelling place, and forgive, . .  
. . . and render unto every man  
according to all his ways, whose  
heart thou knowest; (for thou,  
even thou only, knowest the  
hearts of . . . the children of  
31 men;) that they may fear thee,  
[to walk in thy ways,] *so long  
as they live in the land which  
thou gavest unto our fathers.*
- 32 Moreover concerning the  
stranger, that is not of thy  
people Israel, when he shall come

<sup>d</sup> In this case B. simply copies A.'s idiom instead of putting 'from heaven.'<sup>e</sup> There is a tendency in B. to add conjunctions so as to make the sentences more smooth. <sup>f</sup> Possibly grown out of a various reading; A. **לבנו**. B.**ומאנא**; but not probable. The LXX agrees with our texts.

## A. 1 Kings 8.

(Continued.)

- from a far country for the sake of  
 42 thy [name; for they shall hear  
 of thy] great name, and thy  
 mighty hand, and thy stretched  
 out arm; when *he* shall come  
 and pray toward this house; . . .  
 43 hear thou *in* heaven . . . .  
 thy dwelling place, and do accord-  
 ing to all that the stranger calleth  
 to thee for; that all the peoples  
 of the earth may know thy name,  
*to* fear thee, as doth thy people  
 Israel, and that they may know  
 that this house which I have  
 built is called by thy name.  
 44 If thy people go out to battle  
 against their *enemy*, by whatso-  
 ever way thou shalt send them,  
 and they pray unto *the LORD* in  
 the direction of<sup>g</sup> *the* city which  
 thou hast chosen, and [in the  
 direction of] the house which  
 45 I have built for thy name: then  
 hear thou *in* heaven their prayer  
 and their supplication, and main-  
 46 tain their cause. If they sin  
 against thee, (for there is no man  
 that sinneth not,) and thou be  
 angry with them, and deliver  
 them to the enemy, so that they  
 carry them away captive unto  
*the land [of the enemy] far off or*  
 47 *near; yet if they shall bethink*  
*themselves in the land whither*  
*they are carried captive, and turn*  
*again, and make supplication unto*  
*thee in the land of them that*  
*carried them captive, saying, We have*  
*sinned, and have done perversely,*  
 48 *we have dealt wickedly; if*  
*they return unto thee with all*  
*their heart and with all their*  
*soul in the land of their enemies,*  
*which . . . . . carried them*  
*captive, and pray [unto thee] in*  
*the direction of their land, which*  
*thou gavest unto their fathers,*  
*. . . the city which thou hast*  
*chosen, and the house which*  
 49 I have built for thy name: then  
 hear thou their prayer and their

## B. 2 Chron. 6.

(Continued.)

- from a far country for the sake of  
 thy . . . . .  
 . . . . . great name, and thy  
 mighty hand, and thy stretched  
 out arm; when *they* shall come  
 and pray toward this house: [then]  
 33 hear thou *from* heaven, [even from]  
 thy dwelling place, and do accord-  
 ing to all that the stranger calleth  
 to thee for; that all the peoples  
 of the earth may know thy name,  
*and* fear thee, as doth thy people  
 Israel, and that they may know  
 that this house which I have  
 built is called by thy name.  
 34 If thy people go out to battle  
 against their *enemies*, by whatso-  
 ever way thou shalt send them,  
 and they pray unto *thee* in  
 the direction of *this* city which  
 thou hast chosen, and . . . .  
 . . . . . the house which  
 35 I have built for thy name: then  
 hear thou *from* heaven their prayer  
 and their supplication, and main-  
 36 tain their cause. If they sin  
 against thee, (for there is no man  
 that sinneth not,) and thou be  
 angry with them, and deliver  
 them to the enemy, so that they  
 carry them away captive unto  
*a land . . . . . far off or*  
 37 *near; yet if they shall bethink*  
*themselves in the land whither*  
*they are carried captive, and turn*  
*again, and make supplication unto*  
*thee in the land of their*  
*captivity, saying, We have*  
*sinned, we have done perversely;*  
 38 *and have dealt wickedly; if*  
*they return unto thee with all*  
*their heart and with all their*  
*soul in the land of their captivity,*  
*whither [they have] carried them*  
*captive, and pray . . . . in*  
*the direction of their land, which*  
*thou gavest unto their fathers,*  
*[and] the city which thou hast*  
*chosen, and the house which*  
 39 I have built for thy name: then  
 hear thou *from* heaven, [even from]

<sup>g</sup> The E. A. V. and the R. V. alike fail to notice the changes in both texts from אֶל to דָּרָךְ: so below, v. 48.



## A. 1 Kings 8.

(Continued.)

- supplication in heaven . . . .  
thy dwelling place, and maintain  
50 their cause; and forgive thy  
people which have sinned against  
thee, [and<sup>h</sup> all their trans-  
gressions wherein they have  
transgressed against thee; and  
give them compassion before those  
who carried them captive, that  
they may have compassion on  
51 them: for they be thy people,  
and thine inheritance, which  
thou broughtest forth out of  
Egypt, from the midst of the  
furnace of iron:] . . . . .  
52 [that] thine eyes may be open unto  
the supplication of thy servant,  
and unto the supplication of thy  
people Israel, to hearken unto  
them whensoever they cry unto  
53 thee. [For thou didst separate  
them from among all the peoples  
of the earth, to be thine inheri-  
tance, as thou spakest by the hand  
of Moses thy servant, when thou  
broughtest our fathers out of  
Egypt, O Lord God.]  
54 *And it was so, that when Solomon*  
*had made an end of praying [all<sup>i</sup>*  
*this prayer and supplication unto*  
*the LORD, he arose from before*  
*the altar of the LORD, from kneel-*  
*ing on his knees with his hands*  
55 *spread forth toward heaven. And*  
*he stood, and blessed all the con-*  
*gregation of Israel with a loud*  
56 *voice, saying, Blessed be the*  
*LORD, that hath given rest unto*  
*his people Israel, according to all*  
*that he promised: there hath not*  
*failed one word of all his good*  
*promise, which he promised by*  
*the hand of Moses his servant.*

## B. 2 Chron. 6, 7.

(Continued.)

- thy dwelling place, their prayer  
and their supplications, and main-  
tain their cause; and forgive thy  
people which have sinned against  
thee. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
40 . . . . . [Now, O  
my God, let, I beseech thee,  
. . . thine eyes be open, and let  
thine ears be attent, unto the  
prayer that is made in this place.  
41 [Now therefore arise, O LORD  
God, into thy resting place, thou,  
and the ark of thy strength: let  
thy priests, O LORD God, be  
clothed with salvation, and let  
thy saints rejoice in goodness.  
42 O LORD God, turn not away the  
face of thine anointed: remember  
the mercies of David thy servant.]  
7 *Now* when Solomon  
had made an end of praying, [the  
fire came down from heaven, and  
consumed the burnt offering and  
the sacrifices; and the glory of  
2 the LORD filled the house. And  
the priests could not enter into  
the house of the LORD, because  
the glory of the LORD filled the  
3 LORD's house. And all the chil-  
dren of Israel looked on, when  
the fire came down, and the  
glory of the LORD was upon the  
house; and they bowed them-  
selves with their faces to the  
ground upon the pavement, and

<sup>h</sup> B. has followed A. very closely through the prayer, and it is strange that he here diverges. The latter part of B. is to be found in Psalm 132. 8-10, where the name of David is spelled in the early form, as in A. *passim*, inclining us to suppose that the chronicler quotes from the Psalm, not vice versa.

<sup>i</sup> Here again there is a considerable divergence, though there is no inconsistency, and one account supplements the other, both having been preserved by the scribes of the time.



**A. 1 Kings 8.***(Continued.)*

65 So Solomon held the feast at that time, . . . . . and all Israel with him, a . . . great congregation, from the entering in of Hamath unto the brook of Egypt, [before the LORD our God], . . . . .  
 . . . . . seven days and . . . . . seven days,  
 66 [even fourteen days.] . . . On the *eighth* day<sup>1</sup> he sent the people away, [and they blessed the king, and went] unto their tents joyful and glad of heart for [all] the goodness that the LORD had shewed unto David [his servant], . . . . . and to Israel his people.

**B. 2 Chron. 7.***(Continued.)*

8 So Solomon held the feast at that time [seven days], and all Israel with him, a [very] great congregation, from the entering in of Hamath unto the brook of Egypt. . . . .  
 9 [And on the eighth day they held a solemn assembly: for they kept the dedication of the altar] seven days, and [the feast] seven days.  
 10 . . . . . [And] on the *three and twentieth* day of the *seventh* month he sent the people away . . . . . unto their tents, joyful and glad of heart for . . the goodness that the LORD had shewed unto David, . . . . . [and to Solomon,] and to Israel his people.

## (§ 22.)

**A. 1 Kings 9.***(Continuous.)*

[And it came to pass,] *when* Solomon [had] finished the [building of the] house of the LORD, and the king's house, and all Solomon's *desire which he was pleased to do*, . . . . .  
 2 . . . . . *that* the LORD appeared to Solomon . . . . . [the second time, as he had appeared unto  
 3 him at Gibeon]. And [the LORD] said unto him, I have heard thy prayer [and thy supplication, that thou hast made before me]: . . .

**B. 2 Chron. 7.***(Continuous.)*

11 . . . . . *Thus* Solomon . . finished the . . . . .  
 . . . house of the LORD, and the king's house: and all *that came into Solomon's heart to do* [in the house of the LORD, and in his own house, he prosperously effected]. And the LORD appeared to Solomon [by night], . . . . .  
 . . . . . and . . . . . said unto him, I have heard thy prayer, . . . . . [and have chosen this place to myself  
 13 for an house of sacrifice. If I shut

<sup>1</sup> Not the eighth day of the month, but the day after the second feast of seven days. B. gives the day of the month.

## A. 1 Kings 9.

(Continued.)

[I have] hallowed this house, [which thou hast built,] *to put* my name . . . there for ever; and mine eyes and mine heart shall be there perpetually.

- 4 And as for thee, if thou wilt walk before me as David thy father walked, [in integrity of heart, and in uprightness,] *to do* according to all that I have commanded thee, and wilt keep my  
5 statutes and my judgements; then I will establish the throne of thy kingdom [over Israel for ever]; according as I *promised* to David thy father, saying, There shall not fail thee a man *upon the throne*  
6 of Israel. But if ye turn away [from following me, ye or your children], and *keep not* my commandments and my statutes which I have set before you, *but* shall go and serve other gods,  
7 and worship them: then will I *cut off* Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and *Israel shall be* a proverb and a byword  
8 among all peoples\*: and though this house be so high, yet shall every one that passeth by it be astonished, [and shall hiss,] and shall say, Why hath the Lord done thus unto this land, and  
9 to this house? And they shall

## B. 2 Chron. 7.

(Continued.)

- up heaven that there be no rain, or if I command the locust to devour the land, or if I send  
14 pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.  
15 Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place.  
16 For now have I chosen and] . . . hallowed this house, . . . *that* my name [may be] there for ever: and mine eyes and mine heart shall be there perpetually.  
17 And as for thee, if thou wilt walk before me as David thy father walked, . . . *and do* according to all that I have commanded thee, and wilt keep my statutes and my judgements; then I will establish the throne of thy kingdom, . . . according as I *covenanted with* David thy father, saying, There shall not fail thee a man *to be ruler*  
19 in Israel. But if ye turn away, . . . *and forsake* my statutes and my commandments which I have set before you, *and* shall go and serve other gods, *and* worship them: then will I *pluck them up by the roots* out of my land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and I *will make it* a proverb and a byword  
21 among all peoples. And this house, which is so high, every one that passeth by it shall be astonished, . . . *and* shall say, Why hath the Lord done thus unto this land, and  
22 to this house? And they shall

§ 22.—<sup>a</sup> We have in this passage a reiteration of the warnings given in Deut. 28, 37, and 29, 24-26.

A. 1 Kings 9.

(Continued.)

answer, Because they forsook the LORD *their God*, which brought forth *their fathers* out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath *the LORD* brought all this evil upon them.

B. 2 Chron. 7.

(Continued.)

answer, Because they forsook the LORD, *the God of their fathers*, which brought *them* forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath *he* brought all this evil upon them.

(§ 23.)

A. 1 Kings 9.

(Continuous.)

- 10 And it came to pass at the end of twenty years, wherein Solomon had built [the two houses], the house of the LORD and the king's
- 11 house, [now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,] that then king Solomon gave Hiram twenty cities in the land of
- 12 Galilee. [And Hiram came out from Tyre to see the cities which Solomon had given him; and
- 13 they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of
- 14 Cabul, unto this day. And Hiram sent to the king sixscore talents of gold.]
- 15 [And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.
- 16 Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion unto his daughter, Solomon's
- 17 wife. And Solomon built Gezer,]
- . . . . .
- . . . . .
- . . . . .

B. 2 Chron. 8.

(Continuous.)

- And it came to pass at the end of twenty years, wherein Solomon had built . . . . . the house of the LORD, and his own house, . . . . .
- . . . . .
- . . . . .
- . . . . .
2. . . . . that the cities which Hiram had given to Solomon, Solomon built them, and caused the children of Israel to dwell there.
- . . . . .
- 3 [And Solomon went to Hamath-zobah, and prevailed against it.
- 4 And he built Tadmor in the





## A. 1 Kings 9.

(Continued.)

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . . [burning incense  
 therewith, that was before the  
 LORD.] . . . . .

So he finished the house.

- 26 And king Solomon [made a navy]  
 in Ezion-geber, which is beside Eloth,  
 on the shore of the [Red] Sea, in  
 27 the land of Edom. And Hiram  
 sent in the navy<sup>c</sup> his servants,  
 ship-men that had knowledge of  
 the sea, with the servants of  
 28 Solomon; and they came to  
 Ophir, and fetched from thence  
 gold, four hundred and twenty  
 talents, and brought it to king  
 Solomon.

## B. 2 Chron. 8.

(Continued.)

- duty of every day required, offer-  
 ing according to the command-  
 ment of Moses, on the sabbaths,  
 and on the new moons, and on  
 the set feasts,] . . . . .  
 . . . . . three times in the year,  
 [even in the feast of unleavened  
 bread, and in the feast of weeks,  
 and in the feast of tabernacles.  
 14 And he appointed, according to  
 the ordinance of David his father,  
 the courses of the priests to their  
 service, and the Levites to their  
 charges, to praise, and to minister  
 before the priests, as the duty of  
 every day required: the door-  
 keepers also by their courses at  
 every gate: for so had David the  
 15 man of God commanded. And  
 they departed not from the com-  
 mandment of the king unto the  
 priests and Levites concerning  
 any matter, or concerning the  
 16 treasures. Now all the work of  
 Solomon was prepared unto the  
 day of the foundation of the  
 house of the LORD, and until it  
 was finished.] So the house [of  
 the LORD] was perfected.  
 17 Then went Solomon . . . . .  
 to Ezion-geber, and to Eloth,  
 on the . . . sea shore in  
 18 the land of Edom. And Hiram  
 sent him by the hands of his servants  
 ships and servants that had know-  
 ledge of the sea; and they came  
 with the servants of Solomon to  
 Ophir, and fetched from thence  
 four hundred and fifty talents of  
 gold, and brought them to king  
 Solomon.

<sup>c</sup> A. בָּאֵנִי. B. אֵנִי. אֵנִי is the ordinary word for a navy, but אֵנִי is also in  
 1 Kings 10. 11, 22 (see below), and Isa. 33. 21. There is a slight misplacement  
 in the words below. Note also 'fifty' for 'twenty.'

## (§ 24.)

## A. 1 Kings 10.

(Continuous.)

And when the queen of Sheba heard of the fame of Solomon [concerning the name of the LORD], she came to prove him  
 2 with hard questions. [And she came] to Jerusalem with a very great train, . . . camels that bare spices, and *very much* gold, and precious stones: and when she was come to Solomon, she communed with him of all that  
 3 was in her heart. And Solomon told her all her questions: . . . there was not any thing hid from *the king* which he told her not.  
 4 And when the queen of Sheba had seen [all] the wisdom of Solomon, and the house that he  
 5 had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, . . .  
 . . . and his ascent by which he went up unto the house of the LORD; there was no more spirit  
 6 in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom.  
 7 Howbeit I believed not *the* words, until I came, and mine eyes had seen it: and, behold, the half  
 . . . was not told me: [thy wisdom and prosperity] . . . exceedeth  
 8 the fame *which* I heard. Happy are thy men, . . . happy are these thy servants, which stand continually before thee, *that* hear  
 9 thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on *the* throne [of Israel]: . . .  
 . . . because *the LORD* loved Israel . . . for ever, therefore made he thee king, . . . to do judgement and  
 10 justice. And she gave the king an hundred and twenty talents of gold, and [of] spices. . . [very] great abundance, and precious stones: *there came no more such* [abundance of] *spices* as [these which] the

## B. 2 Chron. 9.

(Continuous.)

And when the queen of Sheba heard of the fame of Solomon,  
 . . . she came to prove *Solomon* with hard questions . . .  
 . . . at Jerusalem, with a very great train, [and] camels that bare spices, and gold *in abundance*, and precious stones: and when she was come to Solomon, she communed with him of all that  
 2 was in her heart. And Solomon told her all her questions: [and] there was not any thing hid from *Solomon* which he told her not.  
 3 And when the queen of Sheba had seen . . . the wisdom of Solomon, and the house that he  
 4 had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; and his cupbearers, [and their apparel;] and his ascent by which he went up unto the house of the LORD; there was no more spirit  
 5 in her. And she said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom.  
 6 Howbeit I believed not *their* words, until I came, and mine eyes had seen it: and, behold, the half [of the greatness of thy wisdom] was not told me: . . .  
 . . . [thou] exceedest  
 7 the fame *that* I heard. Happy are thy men, [and] happy are these thy servants, which stand continually before thee, *and* hear  
 8 thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on *his* throne, . . .  
 . . . [to be king for the LORD thy God:] because *thy God* loved Israel, [to establish them] for ever, therefore made he thee king [over them], to do judgement and  
 9 justice. And she gave the king an hundred and twenty talents of gold, and . . . spices [in] . . . great abundance, and precious stones: *neither was there any such* . . .  
 . . . *spice* as . . . the

## A. 1 Kings 10.

(Continued.)

queen of Sheba gave to king Solomon.

- 11 And the *navy*<sup>a</sup> also of Hiram, . . . . . that brought gold from Ophir, brought [in from Ophir great plenty of] *almug* trees and precious stones. And the king made of the *almug* trees *pillars*<sup>b</sup> for the house of the LORD, and for the king's house, . . . harps [also] and psalteries for the singers: . . . there came no such [almug trees, nor were] seen, *unto this day*. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned<sup>c</sup>, and went to her own land, she and her servants.

## B. 2 Chron. 9.

(Continued.)

queen of Sheba gave to king Solomon.

- 10 And the *servants* also of Hiram, [and the servants of Solomon,] which brought gold from Ophir, brought . . . . . *algum* trees and precious stones. And the king made of the *algum* trees *terraces* for the house of the LORD, and for the king's house, [and] harps . . . and psalteries for the singers: [and] there were none such . . . . . seen before in the land of Judah. And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went to her own land, she and her servants.

## (§ 25.)

## A. 1 Kings 10.

(Continuous.)

- 14 Now the weight of gold that came to Solomon in one year was six hundred . . . threescore and 15 six talents of gold, beside . . . the chapmen and [the traffic of the] merchants, . . . and all the kings of the *mingled people*<sup>a</sup>, and the governors of the country. . . . . 16 . . . . . And king Solomon made two hundred targets of beaten gold: six hundred of . . . gold went to one target. 17 And three hundred shields of

## B. 2 Chron. 9.

(Continuous.)

- 13 Now the weight of gold that came to Solomon in one year was six hundred [and] threescore and 14 six talents of gold; beside [that which] the chapmen and . . . . . merchants [brought]: and all the kings of *Arabia* and the governors of the country [brought gold and silver to 15 Solomon]. And king Solomon made two hundred targets of beaten gold: six hundred of [beaten] gold went to one target. 16 And three hundred shields of

§ 24.—<sup>a</sup> A. אֲנִי. B. עֲבָרִי (see above). The change from *almug* to *algum* is one of euphony.

<sup>b</sup> A. מִסְעָד. B. מִסְלֹת. Probably a var. lect. The LXX retains both texts.

<sup>c</sup> A. וְתָפַן. B. וְתִהְיֶה.

§ 25.—<sup>a</sup> A. הָעָרָב. B. עָרָב.

## A. 1 Kings 10.

(Continued.)

beaten gold; three *pound*<sup>b</sup> of gold went to one shield: and the king put them in the house of the  
 18 forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the  
 19 *finest*<sup>c</sup> gold. . . . There were six steps to the throne, and the top of the throne was round behind: and [there were] stays on either side by the place of the seat, and two lions  
 20 standing beside the stays. And twelve lions<sup>d</sup> stood there on the one side and on the other upon the six steps: there was not the  
 21 like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: [none were of] silver; it was nothing accounted of in the days  
 22 of Solomon. For the king had [at sea] a navy<sup>e</sup> . . . of Tarshish with the navy<sup>e</sup> of Hiram: once every three years came the navy<sup>e</sup> of Tarshish, bringing gold, and silver, ivory, and apes, and  
 23 peacocks. So king Solomon exceeded all the kings of the earth  
 24 in riches and [in] wisdom. And all . . . the earth sought the presence of Solomon, to hear his wisdom, which God  
 25 had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, [and] armour, and spices, horses, and mules, a rate year by year.

## B. 2 Chron. 9.

(Continued.)

beaten gold; three *hundred* of gold went to one shield: and the king put them in the house of the  
 17 forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with  
 18 *pure* gold. [And] there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and . . . stays on either side by the place of the seat, and two lions  
 19 standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the  
 20 like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: . . . silver was nothing accounted of in the days  
 21 of Solomon. For the king had. . . ships [that went] to Tarshish with the servants of Hiram: once every three years came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and  
 22 peacocks. So king Solomon exceeded all the kings of the earth  
 23 in riches and . . . wisdom. And all [the kings of] the earth sought the presence of Solomon, to hear his wisdom, which God  
 24 had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, . . . armour, and spices, horses, and mules, a rate year by year\*.

\* The text runs on thus (the extract on the next page being taken from 25 an earlier chapter):—'And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, which he bestowed in the 26 chariot cities, and with the king at Jerusalem. And he ruled over all the kings from the River even unto the land of the Philistines, and to

<sup>b</sup> A. מָנִים. B. מֵאוֹת. The LXX retains our texts. The maneh or pound is also mentioned in Ezra, Neh. and Ezek. <sup>c</sup> A. מִזְּהָב. B. מְהוֹר. The form used by A. is here only; but פֶּזֶז (fine gold) is found in Job, Ps., &c. <sup>d</sup> A.

אֲרִיִּים (masc.). B. אֲרִיּוֹת (fem.). No rule can be given for the gender. B.'s 'stood' is masc. <sup>e</sup> A. אֲנִי. B. אֲנִיּוֹת. See § 23. A.'s form is confined to Kings and Isa.



## A. 1 Kings 10.

(Continued.)

26 And Solomon gathered [together] chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he *bestowed* in the chariot cities, and with the  
 27 king at Jerusalem. And the king made silver . . . to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the  
 28 lowland, for abundance. And the horses which Solomon had were brought out of Egypt; [and] the king's merchants received them in droves, each drove at a  
 29 price. And a chariot *came up and went* out of Egypt for six hundred of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and [for] the kings of Syria, did they bring them out by their means.

27 the border of Egypt. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the  
 28 lowland, for abundance. And they brought horses for Solomon out of Egypt, and out of all lands.'

## B. 2 Chron.

(2 Chron. i. 14-17.)

14 And Solomon gathered . . . chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he *placed* in the chariot cities, and with the  
 15 king at Jerusalem. And the king made silver [and gold] to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the  
 16 lowland, for abundance. And the horses which Solomon had were brought out of Egypt; . . the king's merchants received them in droves, each drove at a  
 17 price. And *they fetched up, and brought* out of Egypt a chariot for six hundred of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and . . the kings of Syria, did they bring them out by their means.

## (§ 26.)

## A. 1 Kings 11.

(Solomon's heathen wives; Hadad, Rezon and Jeroboam stirred up against him.)

41 Now the rest<sup>a</sup> of the acts of Solomon, *and all that he did and his wisdom*, are they not written in

## B. 2 Chron. 9.

(Continuous from note above.)

29 Now the rest of the acts of Solomon, *first and last*, are they not written in

§ 26.—<sup>a</sup> A. יתר. B. שאר. In other cases where the formula occurs B. agrees with A. B. tells us that while Samuel, Nathan and Gad contributed the materials for David's history (1 Chron. 29. 29), Nathan, Ahijah and Iddo did the same for Solomon. A. does not mention his materials in the case of David, but we are led by these passages to believe that A.'s work is based on the memoirs of contemporary prophets, the substance of which, if not the words, he has conserved.

## A. 1 Kings 11, 12.

(Continued.)

the book of the acts of  
Solomon?

42 And [the time that] Solomon  
reigned in Jerusalem over all  
43 Israel [was] forty years. And  
Solomon slept with his fathers,  
and was buried in the city of  
David his father: and Rehoboam  
his son reigned in his stead.

12 And Rehoboam went to  
Shechem: for all Israel were  
come to Shechem to make him  
2 king. And it came to pass,  
when Jeroboam the son of Nebat  
heard of it, for he was [yet] in  
Egypt, whither he had fled from  
the presence of king Solomon,  
that Jeroboam *dwelt*<sup>b</sup> in

3 Egypt, and they sent and called  
him; that Jeroboam and all [the  
congregation of] Israel came,  
and spake to Rehoboam, saying,

4 Thy father made our yoke  
grievous: now therefore make  
thou the grievous service of thy  
father, and his heavy yoke which  
he put upon us, lighter, and we

5 will serve thee. And he said  
unto them, [Depart yet] for three  
days, then come again to me.

6 And the people departed. And  
king Rehoboam took counsel with  
the old men, that had stood  
before Solomon his father while  
he yet lived, saying, What  
counsel give ye me to return

7 answer to this people? And  
they spake unto him, saying, If  
thou *will be a servant* to this people  
[this day], and *serve* them, [and  
answer them,] and speak good  
words to them, then they will be  
thy servants for ever.

8 But he forsook the counsel of  
the old men which they had  
given him, and took counsel with  
the young men that were grown  
up with him, that stood before  
9 him. And he said unto them,

## B. 2 Chron. 9, 10.

(Continued.)

the history of Nathan the prophet, and  
in the prophecy of Ahijah the Shilonite,  
and in the visions of Iddo the seer  
concerning Jeroboam the son of Nebat?

30 And . . . . . Solomon  
reigned in Jerusalem over all

31 Israel . . . forty years. And  
Solomon slept with his fathers,  
and was buried in the city of  
David his father: and Rehoboam  
his son reigned in his stead.

10 And Rehoboam went to  
Shechem: for all Israel were  
come to Shechem to make him

2 king. And it came to pass,  
when Jeroboam the son of Nebat  
heard of it, for he was . . in  
Egypt, whither he had fled from

the presence of king Solomon,  
that Jeroboam *returned out of*  
3 Egypt. And they sent and called  
him; and Jeroboam and all . . .

. . . . . Israel came  
and spake to Rehoboam, saying,

4 Thy father made our yoke  
grievous: now therefore make  
thou the grievous service of thy  
father, and his heavy yoke which  
he put upon us, lighter, and we

5 will serve thee. And he said  
unto them, . . . . . Come  
again unto me after three days.

6 And the people departed. And  
king Rehoboam took counsel with  
the old men, that had stood  
before Solomon his father while  
he yet lived, saying, What  
counsel give ye me to return

7 answer to this people? And  
they spake unto him, saying, If  
thou *be kind* to this people,  
. . . . . and *please* them, . . . .  
. . . . . and speak good  
words to them, then they will be  
thy servants for ever.

8 But he forsook the counsel of  
the old men which they had  
given him, and took counsel with  
the young men that were grown  
up with him, that stood before  
9 him. And he said unto them,

<sup>b</sup> The only change (apart from punctuation) is A. במצרים. B. ממצרים.  
LXX follows B.

## A. 1 Kings 12.

(Continued.)

- What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?
- 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto *this* people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou *speaks* unto them, My little finger is thicker than my father's
- 11 loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I [will chastise you]
- 12 with scorpions. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me
- 13 again the third day. And the king answered *the people* roughly, and . . . . . forsook the counsel of the old men [which they had given him];
- 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add *to your yoke*: my father chastised you with whips, but I [will chastise you] with
- 15 scorpions. So the king hearkened not unto the people; for it was brought about<sup>c</sup> of *the LORD*, that *he* might establish his word, which *the LORD* spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David<sup>d</sup>? neither have we inheritance in the son of Jesse: . . . . . to your tents, O Israel: now see to thine own house, David. So . . . Israel departed

## B. 2 Chron. 10.

(Continued.)

- What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?
- 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto *the* people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou *say* unto them, My little finger is thicker than my father's
- 11 loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I . . . . .
- 12 with scorpions. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me
- 13 again the third day. And the king answered *them* roughly; and [king Rehoboam] forsook the counsel of the old men, . . . . .
- 14 and spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add *thereto*: my father chastised you with whips, but I . . . . . with
- 15 scorpions. So the king hearkened not unto the people; for it was brought about of *God*, that *the LORD* might establish his word, which *he* spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: [every man] to your tents, O Israel: now see to thine own house, David. So [all] Israel departed

<sup>c</sup> A. סבכה. B. נסכה. Neither form occurs elsewhere.<sup>d</sup> B. here spells David דויד (as A. always does) instead of דוד. It is probably an accident. In the latter part of the verse we find the usual דוד.

## A. 1 Kings 12.

(Continued.)

- 17 unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam
- 18 reigned over them. Then king Rehoboam sent *Adoram*<sup>e</sup>, who was over the levy; and *all* Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
- 19 So Israel rebelled against the house of David, unto this day<sup>f</sup>.
- 20 [And it came to pass, when all Israel heard that Jeroboam was returned; that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.]
- 21 And when Rehoboam was come to Jerusalem, he assembled [all] the house of Judah, and [the tribe of] Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against [the house of] Israel, to bring the kingdom<sup>g</sup> again to Rehoboam [the son of Solomon].
- 22 But the word of *God* came unto Shemaiah the man of God, saying,
- 23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all *the house of* Judah and Benjamin, [and to the rest of the
- 24 people,] saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren [the children of Israel]: return every man to his house; for this thing is of me. So they hearkened unto the word of the LORD, and returned *and went their way, according to the word of the LORD.*

## B. 2 Chron. 10, 11.

(Continued.)

- 17 unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam
- 18 reigned over them. Then king Rehoboam sent *Hadoram*, who was over the levy; and *the children of* Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
- 19 So Israel rebelled against the house of David, unto this day.
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- 11 And when Rehoboam was come to Jerusalem, he assembled . . . the house of Judah and . . . Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against . . . Israel, to bring the kingdom again to Rehoboam. . . . .
- 2 But the word of the *LORD* came to Shemaiah the man of God, saying,
- 3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all *Israel in* Judah and Benjamin, . . . . .
- 4 . . . saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren: . . . return every man to his house; for this thing is of me. So they hearkened unto the words of the LORD, and returned *from going against Jeroboam.*

<sup>e</sup> A. "א. B. "ה.<sup>f</sup> B. retains the phrase from his copy, though it was hardly suitable to his own time. It is really a note by the A. compiler, written some time probably after the date of the contemporary materials on which he bases his history. Compare the note above v. 15.<sup>g</sup> A.'s מלוכה is not so common as B.'s ממלכה, being chiefly in Sam. and Kings.

## (§ 27.)

## A. 1 Kings 14.

(History of Jeroboam and Abijah,  
kings of Israel.)

21 [And Rehoboam the son of Solomon reigned in Judah.] . . .

. . . . .  
 Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess.

22 [And Judah did that which was evil in the sight of the LORD; and they provoked him to jealousy with their sins which they committed, above all that

23 their fathers had done. For they also built them high places, and pillars, and Asherim, on every high hill, and under every green

24 tree; and there were also sodomites in the land: they did according to all the abominations of the nations which the LORD drave out before the children of Israel.]

25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem <sup>a</sup>: . . . .

## B. 2 Chron. 12.

(Rehoboam's cities and wives; Levites and others resort to Jerusalem.)

12 13 . . . . . [And king

Rehoboam strengthened himself in Jerusalem, and reigned. For] Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess.

14 [And he did that which was evil, because he set not his heart to seek the LORD.]

1 [And it came to pass, when the kingdom of Rehoboam was established, and he was strong, that he forsook the law of the LORD, and all Israel with him.]

2 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem, [because they had trespassed against the LORD,

3 with twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him

out of Egypt; the Lubim, the

4 Sukkiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came

5 unto Jerusalem. Now Shemaiah the prophet came to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, therefore

§ 27.—NOTE. Some verses in B. are displaced. They are restored to their proper place here for the sake of comparison.

<sup>a</sup> There has been apparently a copyist's omission from the text.



## A. 1 Kings 14.

(Continued.)

26 . . . . . and he took away the treasures of the house of the LORD, and the treasures of the king's house; he [even] took away all: and he took away [all] the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, which kept the door of the king's house.

28 And it was so, that as oft as the king *went* into the house of the LORD, the guard . . . . bare them, and brought them back into the guard chamber. . . .

29 Now [the rest of] the acts of Rehoboam, *and all that he did*, are they not written in the book of the chronicles of the kings of Judah<sup>b</sup>? And

## B. 2 Chron. 12.

(Continued.)

have I also left you in the hand of Shishak. Then the princes of Israel and the king humbled themselves; and they said, The LORD is righteous. And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; I will not destroy them: but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem,] and he took away the treasures of the house of the LORD, and the treasures of the king's house; he . . . . took away all: and he took away . . . the shields of gold which Solomon had made.

10 And king Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the guard, which kept the door of the king's house.

11 And it was so, that as oft as the king *entered* into the house of the LORD, the guard [came and] bare them, and brought them back into the guard chamber. [And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and moreover in Judah there were good things found.]

15 Now . . . . the acts of Rehoboam, *first and last*, are they not written in the histories of Shemaiah the prophet and of Iddo the seer concerning genealogies? And

<sup>b</sup> The book of the chronicles of Judah would be of the nature of annals kept by the official scribes or remembrancers; but A.'s work does not profess to be chronicles. It is a religious document, and it doubtless owes its materials to the contemporary prophets mentioned by B. A chain of prophetic writers is thus established from Samuel onwards, and we have no reason to doubt that the rest of A.'s history is based on the work of contemporary prophets, and that it

## A. 1 Kings 14.

(Continued.)

there *was war* between Rehoboam and Jeroboam continually.  
 31 And Rehoboam slept with his fathers, and was buried [with his fathers] in the city of David: [and his mother's name was Naamah the Ammonitess.] And Abijam his son reigned in his stead.

## B. 2 Chron. 12.

(Continued.)

there *were wars* between Rehoboam and Jeroboam continually.  
 16 And Rehoboam slept with his fathers, and was buried . . . .  
 . . . in the city of David:  
 . . . . .  
 . . . . . and Abijah his son reigned in his stead.

(§ 28.)

## A. 1 Kings 15.

(Continuous.)

[Now] in the eighteenth year of king Jeroboam [the son of Nebat] began Abijam to reign over  
 2 Judah. Three years reigned he in Jerusalem: and his mother's name was Maacah<sup>a</sup> the daughter  
 3 of Abishalom. [And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the  
 Lord his God, as the heart of  
 4 David his father. Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him,  
 5 and to establish Jerusalem: because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the

## B. 2 Chron. 13.

(Continuous.)

. . . In the eighteenth year of king Jeroboam . . . . .  
 . . began Abijah to reign over  
 2 Judah. Three years reigned he in Jerusalem: and his mother's name was Micaiah the daughter of Uriel of Gibeah. . . . .

may practically be taken as their work. Note also that a genealogical treatise was prepared by Shemaiah. The R.V. rendering, 'after the manner of genealogies,' is hardly correct.

§ 28.—<sup>a</sup> Maacah was Abijam's mother and Absalom's daughter, not only according to A., but definitely according to 2 Chron. 11. 18-22. B.'s statement in the present text may have crept in through the substitution of Micaiah for Maacah. The matter is further complicated by the statement of A. (§ 29) that this same Maacah was Asa's mother, in which B. concurs. There were probably two Maacah's. So LXX. Josephus (*Ant.* 8. 10, 1) says that Maacah was Rehoboam's second wife, and was daughter of Absalom by Tamar.

**A. 1 Kings 15.***(Continued.)*

days of his life, save only in the matter of Uriah the Hittite.

- 6 Now there was war between Rehoboam and Jeroboam all the days of his life<sup>b</sup> :]

- 7 And the rest of the acts of *Abijam*, and *all that he did*, are [they not] written in the book of the chronicles<sup>c</sup> of the kings of Judah? [And there was war between
- 8 *Abijam* and *Jeroboam*.] And *Abijam* slept with his fathers; and they buried him in the city of David: and *Asa* his son reigned in his stead. . . . .

**B. 2 Chron. 13, 14.***(Continued.)*

And there was war between *Abijah* and *Jeroboam*.

(An account of the war follows, with the defeat and death of *Jeroboam*.)

- 21 [But *Abijah* waxed mighty, and took unto himself fourteen wives, and begat twenty and two sons, and sixteen daughters.]
- 22 And the rest of the acts of *Abijah*, and his ways, and his sayings, are . . . written in the commentary of the prophet *Iddo*.  
 . . . . .
- 14 . . . . . So *Abijah* slept with his fathers, and they buried him in the city of David, and *Asa* his son reigned in his stead: [in his days the land was quiet ten years.]

---

(§ 29.)

**A. 1 Kings 15.***(Continuous.)*

- 9 [And in the twentieth year of *Jeroboam* king of Israel began *Asa* to reign over Judah. And forty and one years reigned he in Jerusalem: and his mother's name was *Maacah* the daughter of
- 11 *Abishalom*.] And *Asa* did that which was . . . right in the eyes of the LORD, . . .
- 12 [as did David his father.] And he put away the [sodomites out of the land, and removed all the

**B. 2 Chron. 14.***(Continuous.)*

- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- 2 . . . . . And *Asa* did that which was [good and] right in the eyes of the LORD [his God]:
- 3 . . . . . for he took away the . . . . .

<sup>b</sup> An accidental repetition from chap. 14. 30. There is also a misplacement in A. just below.

<sup>c</sup> Whilst A. refers to the secular annals for further information, B. refers to A. or to A.'s materials, which he designates as the *midrash* of *Iddo*. The word *midrash* occurs only here and in chap. 24. 27. It means 'research' or 'history' rather than commentary in the modern sense.

A. 1 Kings 15.

(Continued.)

idols that his fathers had made.]

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. . . . .  
. . . . .  
. . . . .

- 13 And also Maacah *his* mother  
. . . . . he removed  
. . . from being queen, because  
she had made an abominable  
image for an Asherah; and Asa  
cut down her image, . . . . .  
. . . . . and burnt it at the  
14 brook Kidron. But the high  
places were not taken away: . .  
. . . . . nevertheless the heart  
of Asa was perfect [with the  
15 LORD] all his days. And he  
brought into the house of *the*  
LORD the things that his father  
had dedicated, and that he him-  
self had dedicated, silver, and  
16 gold, and vessels. And there was  
. . . war<sup>b</sup> between Asa and Baasha  
king of Israel all their days.

B. 2 Chron. 14, 15.

(Continued.)

. . . . .  
[strange altars, and the high  
places, and brake down the  
pillars, and hewed down the  
4 Asherim; and commanded Judah  
to seek the LORD, the God of their  
fathers, and to do the law and  
5 the commandment. Also he took  
away out of all the cities of Judah  
the high places and the sun-  
images<sup>a</sup>; and the kingdom was  
quiet before him.]

(The war with Zerah follows;  
with the prophecy of Oded and  
the reformation which ensued.)

- 15 16 And also Maacah *the* mother  
[of Asa the king], he removed  
[her] from being queen, because  
she had made an abominable  
image for an Asherah; and Asa  
cut down her image, [and made  
dust of it,] and burnt it at the  
17 brook Kidron. But the high  
places were not taken away [out  
of Israel]: nevertheless the heart  
of Asa was perfect . . . . .  
18 . . . . all his days. And he  
brought into the house of *God*  
the things that his father  
had dedicated, and that he him-  
self had dedicated, silver, and  
19 gold, and vessels. And there was  
[no] war *unto the five and thirtieth*  
*year of the reign of Asa.*

(§ 30.)

A. 1 Kings 15.

(Continuous.)

- 17 [And] . . . . .  
. . . . . Baasha  
king of Israel went up against  
Judah, and built Ramah, that he

B. 2 Chron. 16.

(Continuous.)

- 16 . . [In the six and thirtieth  
year of the reign of Asa,] Baasha  
king of Israel went up against  
Judah, and built Ramah, that he

§ 29.—<sup>a</sup> These objects are referred to in Lev. 26. 30; also in Isa. and Ezek.  
<sup>b</sup> B. here deliberately modifies the text in accordance with the sequel. Probably  
A.'s idiom was the natural one in his day.

## A. 1 Kings 15.

(Continued.)

might not suffer any to go out or come in to Asa king of Judah.  
 18 Then Asa *took all the silver and [the] gold that were left in the treasures of the house of the LORD, and [the treasures] of the king's house, and [delivered them into the hand of his servants; and king Asa] sent [them] to Ben-hadad, [the son of Tabrimmon, the son of Hezion], king of Syria, that dwelt*  
 19 *at Damascus*<sup>a</sup>, saying, There is a league between me and thee, . . . between my father and thy father: behold, I have sent [unto] thee [a present of] silver and gold; go, break thy league with Baasha king of Israel, that he may depart  
 20 from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel, and . . . smote Ijon, and Dan, and Abel-beth-maacah, and all *Chinneroth*<sup>b</sup>, [with  
 21 all the land] of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and *dwelt*<sup>c</sup>  
 22 *in Tirzah*. Then king Asa [made a proclamation unto] . . . all Judah; [none was exempted:] and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and *king Asa* built therewith Geba [of Benjamin], and Mizpah.

## B. 2 Chron. 16.

(Continued.)

might not suffer any to go out or come in to Asa king of Judah.  
 2 Then Asa *brought out silver and . . . gold out of the treasures of the house of the LORD, and . . . of the king's house, and . . . sent . . . to Ben-hadad . . . king of Syria, that dwelt*  
 3 *at Damascus*, saying, There is a league between me and thee, [as] between my father and thy father: behold, I have sent . . . thee . . . silver and gold; go, break thy league with Baasha king of Israel, that he may depart  
 4 from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel, and [they] smote Ijon, and Dan, and Abel-maim, and all the *store-cities* . . .  
 5 . . . of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and *let his*  
 6 *work cease*. Then Asa the king . . . [took] all Judah; . . . and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and *he* built therewith Geba . . . and Mizpah.  
 7 [And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied<sup>d</sup> on the king of Syria, and hast not relied on the LORD thy God, therefore is the host of the king of Syria  
 8 escaped out of thine hand. Were not the Ethiopians and the Lubim a huge host, with chariots and horsemen exceeding many? yet, because thou didst rely on the LORD, he delivered them into  
 9 thine hand. For the eyes of the

§ 30.—<sup>a</sup> A. רמשק. B. דרמשק freq. <sup>b</sup> With 'Chinneroth' (בנרות), compare B. 'store-cities' (מסכנות), but LXX does not favour the idea of a var. lect.  
<sup>c</sup> A. וישב. B. וישבת. The one reading may have grown out of the other.  
<sup>d</sup> The word שָׁעַן (rely) is only used in Chron.



## A. 1 Kings 15.

(Continued.)

23 Now . . . . . the [rest of all the] acts of Asa, . . . . . [and all his might, and all that he did, and the cities which he built] *are they not written in the book [of the chronicles] of the kings of Judah<sup>e</sup>?* . . . . .

*But in the time of his old age he was diseased in his feet.* . . . . .

24 . . . . . And Asa slept with his fathers, . . . . . and *was buried* . . . . . [with his fathers] in the city of David [his father]: . . . . .

And Jehoshaphat his son reigned in his stead. . . . .

## B. 2 Chron. 16, 17.

(Continued.)

LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth 10 thou shalt have wars. Then Asa was wroth with the seer, and put him in the prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.]

11 *And, [behold,] the . . . . . acts of Asa, [first and last,] . . . . . lo, they are written in the book . . . . . of the kings of Judah [and Israel].*

12 *And in the thirty and ninth year of his reign Asa was diseased in his feet; [his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.] And Asa slept with his fathers, [and died in the one and 14 fortieth year of his reign.] And they buried him [in his own sepulchres, which he had hewn out for himself] . . . . . in the city of David, . . . . . [and laid him in the bed which was filled with sweet odours and divers kinds<sup>f</sup> prepared by the apothecaries' art: and they made a very great burning for him.]*

17 And Jehoshaphat his son reigned in his stead [and strengthened himself against Israel].

<sup>e</sup> The *secular* annals of the two kingdoms would not be compiled in one volume. A. refers to the secular annals of Judah; B. refers to the sacred annals of the two kingdoms, in other words, to A. or its original materials, which probably stand very much as they did when they left the hands of the prophetic writers. <sup>f</sup> ¶, only here and Ps. 144. 13 and in the Chald. of Dan. 2. 5, &c. The 'burning' below was not cremation nor incense, but was of the nature of a bonfire. Compare chap. 21. 19.

## (§ 31.)

## A. 1 Kings 22.

(Reigns of Nadab, Baasha, Elah, Zimri, Omri, and Ahab, Kings of Israel; with the history of Elijah.)

- [And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth-gilead is ours, and we be still, and take it not out of the hand of the king of Syria?]
- 4 And *he* . . . . . said unto Jehoshaphat, . . . . . Wilt thou go with me [to battle] to Ramoth-gilead? And *Jehoshaphat* said to the king of Israel, I am as thou art, . . . . . my people as thy people, [my horses as thy horses.]
- 5 . . . . . And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.
- 6 Then the king of Israel gathered the prophets together, [about] four hundred men, and said unto them, Shall *I* go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD<sup>a</sup> shall deliver it into the
- 7 hand of the king. But Jehoshaphat said, Is there not here besides a prophet of the LORD, that we might inquire of him?
- 8 And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD, . . . Micaiah the son of Imlah<sup>b</sup>: but I hate him; for he doth not prophesy good concerning me, but . . . . . evil. And Jehoshaphat said, Let not the
- 9 king say so. Then the king of Israel called an officer, and said, Fetch quickly Micaiah the son of Imlah.
- 10 Now the king of Israel and Jehoshaphat the king of Judah

## B. 2 Chron. 18.

(Jehoshaphat's reformation and greatness.)

- [Now Jehoshaphat had riches and honour in abundance; and he joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that were with him, and moved him to go up to Ramoth-gilead.]
- 3 And *Ahab* [king of Israel] said unto Jehoshaphat [king of Judah], Wilt thou go with me . . . to Ramoth-gilead? And *he* answered him, I am as thou art, [and] my people as thy people; . . . . .
- 4 [and with thee in the war.] And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.
- 5 Then the king of Israel gathered the prophets together, . . . . . four hundred men, and said unto them, Shall *we* go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God shall deliver it into the
- 6 hand of the king. But Jehoshaphat said, Is there not here besides a prophet of the LORD, that we might inquire of him?
- 7 And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD: but I hate him; for he never prophesieth good concerning me, but [always] evil: [the same is] Micaiah the son of Imlah. And Jehoshaphat said, Let not the
- 8 king say so. Then the king of Israel called an officer, and said, Fetch quickly Micaiah the son of Imlah.
- 9 Now the king of Israel and Jehoshaphat the king of Judah

§ 31.—<sup>a</sup> It is remarkable that we have here אֲדֹנִי for יהוה. <sup>b</sup> Here and elsewhere B. substitutes נ for the final ה. 'Evil' is רע in A., but לרע in B. both here and below.

## A. 1 Kings 22.

(Continued.)

sat each on his throne, arrayed in their robes, . . . . . in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah<sup>c</sup> the son of Chenaanah made him horns of iron, and said, Thus saith the LORD, With these shalt thou push the Syrians, until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king. And the messenger that went to call Micaiah spake to him, saying, Behold [now], the words of the prophets declare good to the king with one mouth: let thy word, . . . . . I pray thee, be like [the word of] one of *them*, and speak thou good. And Micaiah said, As the LORD liveth, what *the LORD* saith [unto me], that will I speak. And when he was come to the king, the king said unto him, *Micaiah*, shall we go to Ramoth-gilead to battle, or shall we forbear? And he answered him, Go . . . up<sup>c</sup>, and prosper; and *the LORD* shall deliver it into the hand of the king. And the king said to him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the LORD? And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil? And he said, Therefore hear thou the word of the LORD: I saw

## B. 2 Chron. 18.

(Continued.)

sat each on his throne, arrayed in their robes, [and they sat] in an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron, and said, Thus saith the LORD, With these shalt thou push the Syrians, until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king. And the messenger that went to call Micaiah spake to him, saying, Behold, . . . the words of the prophets declare good to the king with one mouth: let thy word [therefore], I pray thee, be like . . . . . one of *theirs*, and speak thou good. And Micaiah said, As the LORD liveth, what *my God* saith, . . . . . that will I speak. And when he was come to the king, the king said unto him, *Micah*<sup>d</sup>, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go [ye] up, and prosper; and *they* shall be delivered into your hand. And the king said to him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the LORD? And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return every man to his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good concerning me, but evil? And he said, Therefore hear ye the word of the LORD: I saw

<sup>c</sup> B. gives the fuller termination to the name (-jahu for -jah). It is important to keep the shortened form, 'Micah.' It must have been deliberately used, and it illustrates the tendency to contract proper names when used familiarly.

<sup>d</sup> A. sing. B. plural.

## A. 1 Kings 22.

(Continued.)

the LORD sitting on his throne, and all the host of heaven standing [by him] on his right hand  
 20 and on his left. And the LORD said, Who shall entice Ahab, . . . that he may go up and fall at Ramoth-gilead? And one spake . . . *on*<sup>r</sup> this manner; and another spake *on*  
 21 that manner. And there came forth a spirit, and stood before the LORD, and said, I will entice him.  
 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go  
 23 forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of [all] these thy prophets; and the LORD hath spoken evil concerning thee.  
 24 Then Zedekiah the son of Che-naanah came near, and smote Micaiah on the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?  
 25 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to  
 26 hide thyself. And the king of Israel said, Take<sup>s</sup> . . . Micaiah, and carry him back unto Amon the governor of the city, and to  
 27 Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I *come* in  
 28 peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hear, ye peoples, all of you.  
 29 So the king of Israel and Jehoshaphat the king of Judah  
 30 went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. And the king

## B. 2 Chron. 18.

(Continued.)

the LORD sitting on his throne, and all the host of heaven standing . . . on his right hand  
 19 and on his left. And the LORD said, Who shall entice Ahab [king of Israel], that he may go up and fall at Ramoth-gilead? And one spake [saying] *after* this manner, and another spake *after*  
 20 that manner. And there came forth a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him,  
 21 Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go  
 22 forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the mouth of . . . these thy prophets; and the LORD hath spoken evil concerning thee.  
 23 Then Zedekiah the son of Che-naanah came near, and smote Micaiah upon the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?  
 24 And Micaiah said, Behold, thou shalt see on that day, when thou shalt go into an inner chamber to  
 25 hide thyself. And the king of Israel said, Take [ye] Micaiah, and carry him back unto Amon the governor of the city, and to  
 26 Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I *return* in  
 27 peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hear, ye peoples, all of you.  
 28 So the king of Israel and Jehoshaphat the king of Judah  
 29 went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and go into the battle; but put thou on thy robes. So the king

<sup>r</sup> B. substitutes *ו* for *ל*.<sup>s</sup> A. sing., B plural, as above.





## (§ 32.)

## A. 1 Kings 22.

(A few further particulars about Ahab.)

- 41 And Jehoshaphat [the son of Asa] *began to reign over Judah* [in the fourth year of Ahab king of Israel]. *Jehoshaphat* was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. And he walked in [all] the way of Asa his father; *he* turned not aside from it, doing that which was right in the eyes of the LORD: howbeit the high places were not taken away; *the people still sacrificed and burnt* 42 *incense in the high places.* [And Jehoshaphat made peace with the king of Israel.]
- 43 Now the rest of the acts of Jehoshaphat, [and his might that he shewed, and how he warred,] . . . . . *are they not written in the book of the chronicles of the kings of Judah* <sup>a</sup>?
- 44 [And the remnant of the sodomites, which remained in the days of his father Asa, he put away out of the land. And there was no king in Edom: a deputy was king.]
- 45 Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were 46 broken at Ezion-geber <sup>b</sup>. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

## B. 2 Chron. 20.

(Jehoshaphat rebuked by Jehu; his judicial reforms; his victory over the Ammonites at Berachah in answer to a prayer.)

- 31 And Jehoshaphat . . . . . *reigned over Judah:* . . . . . *he* was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah the daughter 32 of Shilhi. And he walked in . . the way of Asa his father, *and* turned not aside from it, doing that which was right in the eyes 33 of the LORD. Howbeit the high places were not taken away; *neither as yet had the people set their hearts unto the God of their fathers* . . . . .
- 34 Now the rest of the acts of Jehoshaphat . . . . . [first and last,] *behold, they are written in the history of Jehu the son of Hanani, which is inserted in the book of the kings of Israel.* . . . . .
- 35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel; the same 36 did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the 37 ships in Ezion-geber. [Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, Because thou

§ 32.—<sup>a</sup> A. refers to the civil annals, whilst B. gives the name of the prophetic writer whose work A. uses for this period. Jehu the son of Hanani is not only mentioned (lit. made to go up) in 2 Chron. 19. 2 in connexion with Jehoshaphat, but also in 1 Kings 16. 1, 7, 12, in the days of Jehoshaphat's father Asa, having been sent with a message to Israel, and it is doubtless this fact to which B. specifically refers.

<sup>b</sup> The narratives are not quite consistent, but bear traces of relationship, and may fairly be harmonized.

## A. 1 Kings 22.

(Continued.)

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David [his father]: and Jehoram his son reigned in his stead.

## B. 2 Chron. 20, 21.

(Continued.)

hast joined thyself with Ahaziah, the LORD hath destroyed thy works.] And the ships were broken, that they were not able to go to Tarshish.

21 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: . . . and Jehoram his son reigned in his stead.

2 [And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of

3 Jehoshaphat king of Israel<sup>c</sup>. And their father gave them great gifts, of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave

4 he to Jehoram, because he was the firstborn. Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brethren with the sword, and divers also of the princes of Israel.]

## (§ 33.)

## A. 2 Kings 8.

(Reigns of Ahaziah and Jehoram, kings of Israel, with histories of Elijah and Elisha.)

16 [And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.]

17 Thirty and two years old [was] he when he began to reign; and he reigned eight years in Jerusa-

## B. 2 Chron. 21.

(Continuous.)

. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .

5 Jehoram . . . thirty and two years old when he began to reign; and he reigned eight years in Jerusa-

<sup>c</sup> This is one of several places in which (possibly by a copyist's error) Israel is substituted for Judah.

## A. 2 Kings 8.

(Continued.)

- 18 lem. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife: and he did that which was evil in the
- 19 sight of the LORD. Howbeit the LORD would not destroy *Judah*, for *David* his servant's sake, as he promised [him] to give a lamp to him . . . to his children alway.
- 20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.
- 21 Then *Joram* passed over to *Zair*<sup>a</sup>, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots: [and the
- 22 people fled to their tents.] So Edom revolted from under the hand of Judah, unto this day. Then did *Libnah* revolt at the same time. . . . .
- 23 And the rest of the acts of *Joram*, and all that he did, are they not written in the book of the chronicles of the kings of
- 24 *Judah*? And *Joram* slept with his fathers, and was buried with his fathers in the city of *David*: . . . .

## B. 2 Chron. 21.

(Continued.)

- 6 lem. And he walked in the way of the kings of Israel, as did the house of Ahab: for he had the daughter of Ahab to wife: and he did that which was evil in the
- 7 sight of the LORD. Howbeit the LORD would not destroy the house of *David*, because of the covenant that he had made with *David*, and as he promised . . . to give a lamp to him [and] to his children alway.
- 8 In his days Edom revolted from under the hand of Judah, and made a king over themselves.
- 9 Then *Jehoram* passed over with his captains, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him about, and the captains of the chariots. . . .
- 10 . . . . . So Edom revolted from under the hand of Judah, unto this day. Then did *Libnah* revolt at the same time [from under his hand: because he had forsaken the LORD, the God of his fathers].
- (*Elijah's letter. Jehoram is attacked by Philistines and Arabs.*)
- 18 And after all this the LORD smote him in his bowels with an
- 19 incurable disease. And it came to pass, in process of time, at the end of two years, that his bowels fell out by reason of his sickness, and he died of sore diseases. And his people made no burning for him, like the burning of his
- 20 fathers. Thirty and two years old was he, when he began to reign, and he reigned in *Jerusalem* eight years: and he departed without being desired; and they buried him in the city of *David*, [but not in the sepulchres of the kings.]

§ 33.—<sup>a</sup> A. צעירה. B. עם שריו. Possibly a misreading, but if so an early one, as the LXX retains our texts. *Zair* is not identified. Some think it is *Zoar* (?).

## A. 2 Kings 8.

(Continued.)

. . . . .  
 . . . . . and Ahaziah his  
 son reigned in his stead. . . . .  
 . . . . .  
 . . . . .  
 . . . . .

## B. 2 Chron. 22.

(Continued.)

22 [And the inhabitants of Jerusa-  
 lem made] Ahaziah his youngest  
 son king in his stead: [for the  
 band of men that came with the  
 Arabians to the camp had slain  
 all the eldest.]

(§ 34.)

## A. 2 Kings 8.

(Continuous.)

25 [In the twelfth<sup>a</sup> year of Joram  
 the son of Ahab king of Israel]  
 did Ahaziah the son of Jehoram  
 king of Judah begin to reign.  
 26 Twenty<sup>b</sup> and two years old was  
 Ahaziah when he began to reign;  
 and he reigned one year in  
 Jerusalem. And his mother's  
 name was Athaliah the daughter  
 27 of Omri [king of Israel]. And he  
 walked in the way of the house  
 of Ahab, and . . . did that which  
 was evil in the sight of the Lord,  
 as did the house of Ahab: for *he*  
*was the son in law of the house of*  
*Ahab.* . . . . .  
 . . . . .  
 . . . . .  
 28 . . . . . And he went with  
 Joram the son of Ahab . . . .  
 . . . . . to war against Hazael  
 king of Syria at Ramoth-gilead:  
 and the Syrians wounded Joram.  
 29 And *king Joram* returned to be  
 healed in Jezreel of the wounds  
 which *the Syrians* had given him  
 at Ramah, when he fought  
 against Hazael king of Syria.

## B. 2 Chron. 22.

(Continuous.)

And Ahaziah the son of  
 Jehoram king of Judah reigned.  
 2 Forty and two years old was  
 Ahaziah when he began to reign;  
 and he reigned one year in  
 Jerusalem: and his mother's  
 name was Athaliah the daughter  
 3 of Omri. . . . . And he  
 walked in the ways of the house  
 of Ahab; for his mother was his  
 4 counsellor to do wickedly. And [he]  
 did that which was evil in the  
 sight of the Lord, as did the  
 house of Ahab: [for they were  
 his counsellors after the death of  
 his father, to his destruction.  
 5 He walked also after their  
 counsel,] and he went with  
 Jehoram the son of Ahab [king  
 of Israel] to war against Hazael  
 king of Syria at Ramoth-gilead:  
 and the Syrians wounded Joram.  
 6 And he returned to be  
 healed in Jezreel of the wounds  
 which *they* had given him  
 at Ramah, when he fought  
 against Hazael king of Syria.

§ 34.—NOTE. B. follows A. up to a certain point, and then only gives the substance.

<sup>a</sup> In 2 Kings 9. 29 it is given as the eleventh year. <sup>b</sup> A. is manifestly right. B.'s ארבעים may have been a corrupt reading for עשרים; it can hardly have been in the original document.

## A. 2 Kings 8, 9.

(Continued.)

And *Ahaziah*<sup>c</sup> the son of Jehoram king of Judah went down to see *Joram* the son of Ahab in Jezreel, because he was sick.

## (The Rebellion of Jehu.)

- 9 27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot: at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there.
- 28 And his servants carried him in a chariot to Jerusalem, and buried him [in his sepulchre with his fathers in the city of David].

## B. 2 Chron. 22.

(Continued.)

And *Azariah* the son of Jehoram king of Judah went down to see *Jehoram* the son of Ahab in Jezreel, because he was sick.

- 7 [Now the destruction of Ahaziah was of God, in that he went unto Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, when Jehu was executing judgement upon the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah, ministering to Ahaziah, and slew
- 9 them.] And he sought Ahaziah, and they caught him, (now he was hiding in Samaria,) and they brought him to Jehu, and slew him; and they buried him, [for they said, He is the son of Jehoshaphat, who sought the Lord with all his heart. And the house of Ahaziah had no power to hold the kingdom.]

## (§ 35.)

## A. 2 Kings 11.

(History of Jehu.)

- Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. . . . .
- 2 . . . . . But *Jehosheba*, the daughter of king [Joram, sister of Ahaziah], took Joash the son of Ahaziah, and stole him away from among the king's sons

## B. 2 Chron. 22.

(Continuous.)

- 10 Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal [of the house of
- 11 Judah]. But *Jehoshabeath*, the daughter of the king, . . . . . took Joash the son of Ahaziah, and stole him away from among the king's sons

<sup>c</sup> Called also Jeho-ahaz (an inversion of Ahaz-iah), 2 Chron. 21. 17. The same king is thus called by three names by the same writer without a word of comment.



## A. 2 Kings 11.

(Continued.)

that were slain, and . . . him  
and his nurse in the bedchamber;  
and *they* . . . . .

. . . . . hid him  
from Athaliah, so that *he was*  
8 *not slain*. And he was with *her*  
hid in the house of the *LORD* six  
years: and Athaliah reigned  
over the land.

4 And in the seventh year  
Jehoiada *sent and fetched* the  
captains of hundreds, [of the  
Carites<sup>a</sup> and of the guard,] and  
brought them to him into the  
house of the *LORD*; and he made  
a covenant with them, and took  
an oath of them in the house of  
the *LORD*, and shewed them the  
king's son.

5 And he commanded them,  
saying,

This is the thing that ye shall  
do: a third part of you, that  
come in on the sabbath, . . . .  
. . . . . shall  
be *keepers of the watch* . . . . .

. . . . . of the king's house;  
6 and a third part shall be at the  
gate *Sur*<sup>b</sup>, and a third part at the  
gate behind the guard: so shall  
ye keep the watch of the house,  
7 and be a barrier. And the two  
companies of you, even all that  
go forth on the sabbath, shall  
keep the watch of the house of  
the *LORD* about the king.

## B. 2 Chron. 22, 23.

(Continued.)

that were slain, and [put] him  
and his nurse in the bedchamber.  
And [Jehoshabeath, the daughter  
of king Jehoram, the wife of  
Jehoiada the priest, for she was  
the sister of Ahaziah,] hid him  
from Athaliah, so that *she slew*  
12 *him not*. And he was with *them*  
hid in the house of *God* six  
years: and Athaliah reigned  
over the land.

23 And in the seventh year  
Jehoiada *strengthened himself*,  
and took the captains of hun-  
dreds, [Azariah the son of Jero-  
ham, and Ishmael the son of  
Jehohanan, and Azariah the son  
of Obed, and Maaseiah the son of  
Adaiah, and Elishaphat the son  
of Zichri] into covenant with  
2 him. [And they went about in  
Judah, and gathered the Levites  
out of all the cities of Judah, and  
the heads of fathers of Israel,  
and they came to Jerusalem.]  
3 And all the congregation made  
a covenant with the king in the  
house of *God*.

And he said unto them,  
[Behold, the king's son shall  
reign, as the *LORD* hath spoken  
concerning the sons of David.]

4 This is the thing that ye shall  
do: a third part of you, that  
come in on the sabbath, [of the  
priests and of the Levites,] shall  
5 be *porters of the doors*; [and a third  
part shall be] at the king's house;  
and a third part at the gate of  
the *foundation*: and all the people  
shall be in the courts of the  
6 house of the *LORD*. But let none  
come into the house of the *LORD*,  
save the priests, and they that  
minister of the Levites; they  
shall come in, for they are holy:  
but all the people shall keep the  
watch of the *LORD*.

§ 35.—<sup>a</sup> The Carites (Carians?) are only mentioned in this chapter and in  
2 Sam. 20. 23 (text). Probably the Chronicler knew no more about them than the  
LXX (χορρι). B.'s text, however, here slightly diverges in order to introduce  
certain Levitical names which were not in A.'s text. There are slight variations  
throughout, but no absolute divergences. <sup>b</sup> A. סור. B. סור, a var. lect.

## A. 2 Kings 11.

(Continued.)

- 8 And *ye* shall compass the king round about, every man with his weapons in his hand; and *he that cometh within the ranks*<sup>c</sup>, let him be slain: and be ye with the king when he goeth out, and
- 9 when he cometh in. And the captains over hundreds did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest.
- 10 And . . . . the priest delivered to the captains over hundreds the spears . . . . and shields that had been king David's, which were in the house
- 11 of the Lord. And the guard stood, every man with his weapons<sup>d</sup> in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.
- 12 Then *he* brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and . . . . . anointed him; and they [clapped their hands, and] said, God save the king.
- 13 And when Athaliah heard the noise of the guard the people<sup>e</sup>, . . . . . she came to the people into the house of the
- 14 LORD: and she looked, and, behold, the king stood by the pillar, as the manner was<sup>f</sup>, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets. . . . . Then

## B. 2 Chron. 23.

(Continued.)

- 7 And the Levites shall compass the king round about, every man with his weapons in his hand; and *whosoever cometh into the house*, let him be slain: and be ye with the king when he cometh in, and
- 8 when he goeth out. So the Levites and all Judah did according to all that Jehoiada the priest commanded: and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath; for Jehoiada the priest dismissed not the courses.
- 9 And [Jehoiada] the priest delivered to the captains of hundreds the spears, [and bucklers,] and shields, that had been king David's, which were in the house
- 10 of God. And he set all the people, every man with his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.
- 11 Then *they* brought out the king's son, and put the crown upon him, and gave him the testimony, and they made him king; and [Jehoiada and his sons] anointed him; and they . . . . . said, God save the king.
- 12 And when Athaliah heard the noise of the people running [and praising the king], she came to the people into the house of the
- 13 LORD: and she looked, and, behold, the king stood by *his* pillar at the entrance, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew with trumpets; [the singers also played on instruments of music, and led the singing of praise.] Then

<sup>c</sup> B. gives a more general rendering, but retains the technical expression below, verse 14. <sup>d</sup> A. כליו. B. שלחו. A possible misreading, but probably a substitution of a more definite word for a missile. The word עדות (testimony) below is usually applied to the tables of the law contained in the ark. See Deut. 17. 18.

<sup>e</sup> A. הרצין העם. B. העם הרצים. <sup>f</sup> A. כמשפט. B. כמבוא. One reading may easily have grown out of the other; but the LXX retains our texts.

A. 2 Kings 11.

(Continued.)

Athaliah rent her clothes, and  
cried, Treason, treason.

15 And Jehoiada the priest commanded<sup>u</sup> the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks ; and *him that followeth her slay with the sword :* for the priest said, *Let her not be slain in the house of*  
16 *the LORD.* So they made way for her ; and she went [by the way] of the entry of the horses . . . to the king's house : and *there was she slain.*

17 And Jehoiada made a covenant  
between *the LORD*<sup>b</sup> and the king  
and . . . the people, that they  
should be the LORD's people;  
[between the king also and the  
18 people.] And all the people  
[of the land] went to the house  
of Baal, and brake it down;  
his altars and his images brake  
they in pieces [thoroughly],  
and slew Mattan the priest of  
Baal before the altars. And  
*the priest* appointed offices<sup>i</sup> over the  
house of the LORD: . . .

19 And he took the captains of  
hundreds, and the *Carites*<sup>k</sup>, and  
the *guard*, . . . . . and  
all the people of the land ; and  
they brought down the king  
from the house of the LORD ; and

B. 2 Chron. 23.

(Continued.)

Athaliah rent her clothes, and  
said, Treason, treason.

14 And Jehoiada the priest brought  
out the captains of hundreds  
that were set over the host, and  
said unto them, Have her forth  
between the ranks; and *whoso*  
followeth her, *let him be slain* with  
the sword: for the priest said,  
*Slay her not in the house of*  
15 *the LORD.* So they made way  
for her; and she went . . . .  
. . . to the entry of the horses'  
[gate] to the king's house: and  
*they slew her there.*

16 And Jehoiada made a covenant between *himself*, and [all] the people, and the king, that they should be the LORD's people.

17 . . . . And all the people  
 . . . . went to the house  
 of Baal, and brake it down;  
 and brake his altars and his  
 images in pieces, . . . .  
 and slew Mattan the priest of  
 18 Baal before the altars. And

18 Baal before the altars. And *Jehoiada* appointed offices for the house of the LORD [under the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, according to the order of

19 David. And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in].

20 And he took the captains of  
hundreds, and the *nobles*, and  
the *governors* [of the people], and  
all the people of the land, and  
they brought down the king  
from the house of the LORD ; and

<sup>g</sup> A. יצ"ן. B. נצ"ן, a var. lect.

g A. ויצו. B. ויוצא, a var. lect. h B. 'Himself' (ו) is probably a misreading of a shortened way of spelling יהוה; but the LXX retains our texts.

<sup>1</sup> The Hebrew of A. and B. is the same, but R. V. has 'officers' in A. <sup>k</sup> Here, as above, B. avoids the technical terms for the royal bodyguard, and substitutes ordinary words which, however, hardly convey the same sense. Note also that the gate of the guard (A.) becomes the upper gate (B.).

## A. 2 Kings 11.

(Continued.)

they came by the way of the gate of the guard unto the king's house. And he sat on the throne of the 20 kings. So all the people of the land rejoiced<sup>1</sup>, and the city was quiet: and they slew Athaliah with the sword [at the king's house.]

## B. 2 Chron. 23.

(Continued.)

they came through the upper gate unto the king's house, and set the king upon the throne of the 21 kingdom. So all the people of the land rejoiced, and the city was quiet: and they slew Athaliah with the sword. . . . .

## (§ 36.)

## A. 2 Kings 11, 12.

(Continuous.)

21 *Jehoash*<sup>a</sup> was seven years old 12 when he began to reign. [In the seventh year of Jehu began Jehoash to reign;] and he reigned forty years in Jerusalem: and his mother's name was Zibiah of 2 Beer-sheba. And *Jehoash* did that which was right in the eyes of the LORD all his days wherein Jehoia<sup>a</sup>da the priest [instructed 3 him. Howbeit the high places were not taken away: the people still sacrificed and burnt incense in the high places.] . . . . .

4 And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of the LORD, in current money, the money of the persons for whom each man is rated<sup>b</sup>, and all the money that it

## B. 2 Chron. 24.

(Continuous.)

*Joash* was seven years old when he began to reign; . . . . . and he reigned forty years in Jerusalem: and his mother's name was Zibiah of 2 Beer-sheba. And *Joash* did that which was right in the eyes of the LORD all the days of Jehoia<sup>a</sup>da the priest. . . . . 3 . . . . . [And Jehoia<sup>a</sup>da took for him two wives; and he begat sons and daughters. 4 And it came to pass after this, that Joash was minded to restore the house of the LORD.] 5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter.

<sup>1</sup> A. sing. B. plural; *al*.

§ 36.—<sup>a</sup> But *Joash* in 11. 2. There is no rule in this case. Cf. the variations Jehoram and Joram, Jehonadab and Jonadab, Jehohanan and Johanan. <sup>b</sup> The technical expression used here may be found in Lev. 27. 2, and B.'s paraphrase of it (ver. 6) must be read in connexion with Ex. 30. 16. The word (משאד) translated 'tax' (B. ver. 6) is used of the firstfruits of oblations in Ezek. 20. 40.

## A. 2 Kings 12.

(Continued.)

- cometh into any man's heart to bring into the house of the LORD,  
 5 let the priests take it to them, every man from his acquaintance: and they shall repair the breaches of the house, wheresoever any  
 6 breach shall be found. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.
- 7 Then king Jehoash called for Jehoiada the . . . [priest, and for the priests,] and said unto them, Why repair ye not the breaches of the house? now therefore take no money from your acquaintance, but deliver it for the breaches of the house.
- 8 And the priests consented that they should take no money from the people, neither repair the breaches of the house.
- 9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.
- 10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the *high*<sup>c</sup> priest came up, and they put up in bags and told the money that was found in the house of the LORD.
- 11 And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of

## B. 2 Chron. 24.

(Continued.)

- Howbeit the Levites hastened it not.
- 6 And the king called for Jehoiada the [chief], . . . and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the LORD, and of the congregation of Israel, for the  
 7 tent of the testimony? [For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon the Baalim.]
- 8 So the king commanded, and they made a chest, and set it without at the gate of the house  
 9 of the LORD. And they made a proclamation through Judah and Jerusalem, to bring in for the LORD the tax that Moses the servant of God laid upon Israel  
 10 in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.
- 11 And it was so, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the *chief* priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.
- 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD; and they hired masons



## A. 2 Kings 12.

(Continued.)

- the LORD : and they paid it out to the carpenters and the builders, that wrought upon the  
 12 house of the LORD, and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.
- 13 But there were not made for the house of the LORD cups of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the  
 14 LORD : for they gave that to them that did the work, and repaired therewith the house of  
 15 the LORD. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work : for they dealt faith-  
 16 fully. The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of the LORD : it was the priests'.
- 17 Then Hazael king of Syria went up, and fought against Gath, and took it : and Hazael set his face to go up to Jerusalem.
- 18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and of the king's house, and sent it to Hazael king of Syria : and he went away from Jerusalem<sup>d</sup>.
- 19 Now the rest of the acts of Joash, and all that he did, are they not written in the book of the *Chronicles of the kings of Judah*?
- 20 And his servants arose, and made a conspiracy, and smote

## B. 2 Chron. 24.

(Continued.)

- and carpenters to restore the house of the LORD, and also such as wrought iron and brass to repair the house of the LORD.
- 13 So the workmen wrought, and the work was perfected by them, and they set up the house of God in its state, and strengthened it.
- 14 And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.
- (Death of Jehoiada ; murder of his son.)
- 23 And it came to pass at the end of the year, that the army of the Syrians came up against him : and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.
- 24 For the army of the Syrians came with a small company of men ; and the LORD delivered a very great host into their hand, because they had forsaken the LORD, the God of their fathers. So they executed judgement upon Joash.
- 25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed,

<sup>d</sup> B.'s account is more detailed and humiliating than A.'s. It is plain that Hazael (whom B. does not name) came up to Jerusalem, wrought much destruction, and carried off great spoil.

## A. 2 Kings 12.

(Continued.)

Joash at the house of Millo, on the way that goeth down to Silla.  
 21 For *Jozacar*<sup>e</sup> the son of Shimeath, and Jehozabad the son of *Shomer*, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

## B. 2 Chron. 24.

(Continued.)

and he died: and they buried him in the city of David, but they buried him not in the  
 26 sepulchres of the kings. And these are they that conspired against him; *Zabad* the son of Shimeath the Ammonitess, and Jehozabad the son of *Shimrith* the  
 27 Moabitess. Now concerning his sons, and the greatness of the burdens upon him, and the rebuilding of the house of God, behold, they are written in the commentary of the book of the kings<sup>f</sup>. And Amaziah his son reigned in his stead.

## (§ 37.)

## A. 2 Kings 14.

(Histories of Jehoahaz and Jehoash, kings of Israel.)

[In the second year of Joash son of Joahaz king of Israel began Amaziah the son of Joash king of  
 2 Judah to reign.] *He* was twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was *Jehoaddin*<sup>a</sup>  
 3 of Jerusalem. And he did that which was right in the eyes of the LORD, yet not like David his father: [he did according to all that Joash his father had done.  
 4 Howbeit the high places were not

## B. 2 Chron. 25.

(Continuous.)

. . . . .  
 . . . . .  
 . . . . .  
 . . . . . *Amaziah* was twenty  
 and five years old when he began  
 to reign; and he reigned twenty  
 and nine years in Jerusalem: and  
 his mother's name was *Jehoaddan*  
 2 of Jerusalem. And he did that  
 which was right in the eyes of  
 the LORD, yet not with a perfect  
 heart. . . . .  
 . . . . .  
 . . . . .

<sup>e</sup> B. reads *זכר* for *זכר*, and prefixes the divine name. B. also reads *שמרית* for *שמר*. <sup>f</sup> Here, for the first time, the present text of A. apparently fails us. The prophetic midrash or history, as we have it, does not contain the details referred to concerning the sons of Joash. But the text of B. is ambiguous here. *ובניו* simply means 'and his sons.' Possibly the word ought to be joined to the previous verse. The LXX seems to endorse this view.

§ 37.—NOTE. This § is a good example of the way in which B. incorporates materials from other prophetic sources with the midrash or history contained in A., the text of which is manifestly before the writer. <sup>a</sup> Another reading, *Jehoaddan*.

## A. 2 Kings 14.

(Continued.)

taken away: the people still sacrificed and burnt incense in the high places.]

- 5 *And it came to pass, as soon as the kingdom was established in his hand<sup>b</sup>, that he smote his servants which had slain the king his*  
 6 *father. But the children of the murderers he put not to death: . . . according to that which is written in the book of the law of Moses<sup>c</sup>, as the LORD commanded, saying, The fathers shall not be put to death for the children; nor shall the children be put to death for the fathers; but every man shall die for his own sin.*

## B. 2 Chron. 25.

(Continued.)

- . . . . .  
 . . . . .  
 3 *Now it came to pass, when the kingdom was established unto him, that he slew his servants which had killed the king his*  
 4 *father. But he put not their children to death, [but did] according to that which is written in the law in the book of Moses, as the LORD commanded, saying, The fathers shall not die for the children, nor shall the children die for the fathers; but every man shall die for his own sin.*  
 5 *[Moreover Amaziah gathered Judah together, and ordered them according to their fathers' houses, under captains of thousands and captains of hundreds, even all Judah and Benjamin: and he numbered them from twenty years old and upward, and found them three hundred thousand chosen men, able to go forth to war, that could handle spear and*  
 6 *shield. He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. But there came a man of God to him saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the*  
 7 *children of Ephraim. But if thou wilt go, do valiantly, be strong for the battle: God shall cast thee down before the enemy; for God hath power to help, and to cast*  
 8 *down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give*  
 9 *thee much more than this. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly*

<sup>b</sup> A. בִּירוֹ. B. עָלָיו.  
 passage is quoted.

<sup>c</sup> A. agrees with Deut. 24. 16, from which the

## A. 2 Kings 14.

(Continued.)

7 . . . . . He slew of Edom  
in the Valley of Salt ten thou-  
sand, [and took Sela<sup>d</sup> by war, and  
called the name of it Joktheel,  
unto this day.] . . . . .

8 Then Amaziah . . . . .  
. . . . . sent [messengers]  
to *Jehoash*, the son of Jehoahaz  
. . . . . son of Jehu, king of Israel,  
saying, Come, let us look one  
9 another in the face. And *Jehoash*

## B. 2 Chron. 25.

(Continued.)

kindled against Judah, and they  
returned home in fierce anger.]

11 [And Amaziah took courage,  
and led forth his people,] and went  
to the Valley of Salt, and smote  
of the children of Seir ten thou-  
sand. . . . .

12 . . . . . [And other ten  
thousand did the children of  
Judah carry away alive, and  
brought them unto the top of the  
rock, and cast them down from  
the top of the rock, that they all

13 were broken in pieces. But the  
men of the army which Amaziah  
sent back, that they should not  
go with him to battle, fell upon  
the cities of Judah, from Samaria  
even unto Beth-horon, and smote  
of them three thousand, and took  
much spoil.

14 Now it came to pass, after that  
Amaziah was come from the  
slaughter of the Edomites, that he  
brought the gods of the children  
of Seir, and set them up to be his  
gods, and bowed down himself  
before them, and burned incense

15 unto them. Wherefore the anger  
of the Lord was kindled against  
Amaziah, and he sent unto him  
a prophet, which said unto him,  
Why hast thou sought after the  
gods of the people, which have  
not delivered their own people

16 out of thine hand? And it came  
to pass, as he talked with him,  
that the king said unto him, Have  
we made thee of the king's coun-  
sel? forbear; why shouldest thou  
be smitten? Then the prophet  
forbare, and said, I know that  
God hath determined to destroy  
thee, because thou hast done this,  
and hast not hearkened unto my  
counsel.]

17 Then Amaziah [king of Judah  
took advice, and] sent . . . .  
to *Joash*, the son of Jehoahaz  
[the] son of Jehu, king of Israel,  
saying, Come, let us look one  
18 another in the face. And *Joash*

<sup>d</sup> A. סֵלָא. B. סֵלָא. Sela (now Petra) is 'the Rock' referred to by B.

## A. 2 Kings 14.

(Continued.)

- [the] king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.
- 10 . . . . . Thou hast indeed<sup>e</sup> smitten Edom, and thine heart hath lifted thee up: . . . . . [glory thereof, and] abide . . . at home; [for] why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?
- 11 But Amaziah would not hear. . . . .  
. . . . .  
. . . . . So Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.
- 12 And Judah was put to the worse before Israel; and they fled
- 13 every man to his tent. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem in<sup>e</sup> the gate of Ephraim unto the corner gate,
- 14 four hundred cubits. And [he took] all the gold and silver, and all the vessels that were found in the house of the LORD, . . . . . and [in] the treasures of the king's house, the hostages also, and returned to Samaria.

(Death of Jehoash, king of Israel.)

- 17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz
- 18 king of Israel fifteen years. Now

## B. 2 Chron. 25.

(Continued.)

- . . . king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.
- 19 [Thou sayest,] Lo, thou hast smitten Edom; and thine heart lifteth thee up [to glory]: . . . . . abide [now] at home; . . . why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee?
- 20 But Amaziah would not hear; [for it was of God, that he might deliver them into the hand, because they had sought after the
- 21 gods of Edom.] So Joash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.
- 22 And Judah was put to the worse before Israel; and they fled
- 23 every man to his tent. And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz<sup>f</sup>, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate,
- 24 four hundred cubits. And . . . . . all the gold and silver, and all the vessels that were found in the house of God [with Obed-edom], and . . . the treasures of the king's house, the hostages also, and returned to Samaria.

- 25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz
- 26 king of Israel fifteen years. Now

<sup>e</sup> A. הנה. B. הנה. . . . .  
the name. Such changes as these must be borne in mind when we seek to identify the names of the Hebrew kings which are found in the Assyrian inscriptions.

<sup>f</sup> A. ב. B. מ.



## A. 2 Kings 14.

(Continued.)

- the rest of the acts of Amaziah,  
 . . . . . are they  
 not written in the book of [the  
 chronicles of] the kings of Judah<sup>h</sup>?  
 19 . . . . . And . . . . .  
 . . . . . they made a  
 conspiracy against him in Jerusa-  
 lem; and he fled to Lachish: but  
 they sent after him to Lachish,  
 20 and slew him there. And they  
 brought him upon horses: and  
 he was buried [at Jerusalem] with  
 his fathers in the city of David<sup>i</sup>.  
 21 And all the people of Judah  
 took Azariah<sup>k</sup>, who was sixteen  
 years old, and made him king in  
 the room of his father Amaziah.  
 22 He built Elath, and restored it to  
 Judah, after that the king slept  
 with his fathers.

## B. 2 Chron. 25, 26.

(Continued.)

- the rest of the acts of Amaziah,  
 [first and last, behold,] are they  
 not written in the book of . .  
 . . . . . the kings of Judah  
 27 [and Israel]? Now [from the time  
 that Amaziah did turn away from  
 following the Lord] they made a  
 conspiracy against him in Jerusa-  
 lem; and he fled to Lachish: but  
 they sent after him to Lachish,  
 28 and slew him there. And they  
 brought him upon horses, and  
 buried him . . . . . with  
 his fathers in the city of Judah.  
 26 And all the people of Judah  
 took Uziah, who was sixteen  
 years old, and made him king in  
 the room of his father Amaziah.  
 2 He built Eloth, and restored it to  
 Judah, after that the king slept  
 with his fathers.

## (§ 38.)

## A. 2 Kings 15.

(Reign of Jeroboam II, king of Israel.)

- [In the twenty and seventh  
 year of Jeroboam king of Israel  
 began Azariah son of Amaziah  
 2 king of Judah to reign.] Sixteen  
 years old was he when he  
 began to reign; and he reigned  
 fifty and two years in Jerusalem:  
 and his mother's name was Jeco-  
 3 hiah<sup>a</sup> of Jerusalem. And he did  
 that which was right in the eyes  
 of the LORD, according to all that  
 his father Amaziah had done.  
 4 [Howbeit the high places were  
 not taken away: the people still

## B. 2 Chron. 26.

(Continuous.)

- . . . . .  
 . . . . .  
 . . . . .  
 3 . . . . . Sixteen  
 years old was Uziah when he  
 began to reign; and he reigned  
 fifty and two years in Jerusalem:  
 and his mother's name was Jechi-  
 4 hiah of Jerusalem. And he did  
 that which was right in the eyes  
 of the LORD, according to all that  
 his father Amaziah had done.  
 . . . . .  
 . . . . .

<sup>h</sup> A. has no additional matter, yet we know of no other book giving a combined history of Israel and Judah except A. This may originally have contained some matter which is now missing. <sup>i</sup> A. דוד. B. יהודה. LXX agrees with A.

<sup>k</sup> LXX is in favour of Azariah. But compare chap. 15. 32, 34.

§ 38.—<sup>a</sup> Another reading of B. is Jecholiah.

## A. 2 Kings 15.

(Continued.)

sacrificed and burnt incense in  
the high places.]

5 And the LORD smote . . the king,  
so that he was a leper unto the day  
of his death, and dwelt in a several  
house. . . . .

. . . . . And Jotham *the king's son*  
was over the . . . . . household,  
judging the people of the land.

6 Now the rest of the acts of  
*Azariah*, [and all that he did,]  
. . . . . are they not  
written in the book of the chronicles  
of the kings of Judah <sup>b</sup>?

## B. 2 Chron. 26.

(Continued.)

. . . . .  
. . . . .

(Details concerning Uzziah's  
greatness.)

16 [But when he was strong, his  
heart was lifted up so that he  
did corruptly, and he trespassed  
against the LORD his God; for he  
went into the temple of the LORD  
to burn incense upon the altar of  
17 incense. And Azariah the priest  
went in after him, and with him  
fourscore priests of the LORD, that  
18 were valiant men: and they  
withstood Uzziah the king, and  
said unto him, It pertaineth not  
unto thee, Uzziah, to burn incense  
unto the LORD, but to the priests  
the sons of Aaron, that are con-  
secrated to burn incense: go out  
of the sanctuary; for thou hast  
trespassed; neither shall it be for  
thine honour from the LORD God.  
19 Then Uzziah was wroth; and he  
had a censer in his hand to burn  
incense; and while he was wroth  
with the priests, the leprosy  
brake forth in his forehead before  
the priests in the house of the  
LORD, beside the altar of incense.  
20 And Azariah the chief priest, and  
all the priests, looked upon him,  
and, behold, he was leprous in his  
forehead, and they thrust him  
out quickly from thence; yea,  
himself hasted also to go out, be-  
cause the LORD had smitten him.]  
21 And [Uzziah] the king was  
a leper unto the day of his  
death, and dwelt in a several  
house, [being a leper; for he was  
cut off from the house of the  
LORD:] and Jotham *his son*  
was over the [king's] house, judg-  
ing the people of the land.  
22 Now the rest of the acts of  
*Uzziah*, . . . . .  
[first and last,] *did Isaiah the pro-*  
*phet, the son of Amoz, write.*

<sup>b</sup> While A. refers to the secular annals, B. refers to the work of Isaiah which we possess in A. in a condensed form.

## A. 2 Kings 15.

(Continued.)

7 And *Azariah* slept with his fathers; and they buried him with his fathers in the city of *David*;  
 . . . . . and *Jotham* his son reigned in his stead.

## B. 2 Chron. 26.

(Continued.)

23 And *Uzziah* slept with his fathers; and they buried him with his fathers in the field of burial which belonged to the kings; [for they said, He is a leper:] and *Jotham* his son reigned in his stead.

## (§ 39.)

## A. 2 Kings 15.

(Reigns of *Zechariah*, *Shallum*, *Mena-*  
*hem*, *Pekahiah*, and *Pekah*, kings of Israel.)

32 [In the second year of *Pekah* the son of *Remaliah* king of Israel began *Jotham* the son of *Uzziah* king of Judah to reign.]  
 33 Twenty and five years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was *Jerusha*<sup>a</sup> the daughter  
 34 of *Zadok*. And he did that which was right in the eyes of the LORD, [he did] according to all that his  
 35 father *Uzziah* had done. Howbeit [the high places were not taken away: the people still sacrificed and burned incense in the high places].  
 . . . . . He built the upper gate of the house of the LORD.

## B. 2 Chron. 27.

(Continuous.)

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
*Jotham* was twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name was *Jerushah* the daughter  
 2 of *Zadok*. And he did that which was right in the eyes of the LORD, . . . according to all that his father *Uzziah* had done: howbeit  
 . . . . .  
 . . . . .  
 . . . . . [he entered not into the temple of the LORD. And the  
 3 people did yet corruptly.] He built the upper gate of the house of the LORD, [and on the wall of  
 4 *Ophel* he built much. Moreover he built cities in the hill country of Judah, and in the forests he  
 5 built castles and towers. He fought also with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of

§ 39.—<sup>a</sup> It is observable that *Jerusha* terminates with *ן* instead of *ת*, although the final *ן* is usually considered a mark of comparative lateness.

## A. 2 Kings 15.

(Continued.)

- 36 Now the rest of the acts of Jotham, and all *that he did*, . . . . are they not written in the book <sup>b</sup> of [the chronicles of] the kings of . . . . Judah?
- 37 [In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.] . . . .
- 38 . . . . And Jotham slept with his fathers, and *was buried* [with his fathers] in the city of David [his father]: and Ahaz his son reigned in his stead.

## B. 2 Chron. 27.

(Continued.)

- silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon render unto him, in the second year also, and in 6 the third. So Jotham became mighty, because he ordered his ways before the LORD his God.]
- 7 Now the rest of the acts of Jotham, and all *his wars*, and *his ways*, [behold,] they are written in the book of . . . . the kings of [Israel and] Judah. . . .
- 8 . . . . [He was five and twenty years old when he began to reign, and reigned sixteen years in 9 Jerusalem.] And Jotham slept with his fathers, and *they buried him* . . . . in the city of David: . . . . and Ahaz his son reigned in his stead.

(§ 40.)

## A. 2 Kings 16.

(Continuous.)

- [In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah 2 began to reign.] Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the LORD [his God] like David 3 his father. But he walked in the way of the kings of Israel, . . . .
- . . . .
- . . . .
- . . . . [yea,] and made his son

## B. 2 Chron. 28.

(Continuous.)

- . . . .
- . . . .
- . . . . Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: and he did not that which was right in the eyes of the LORD, . . . . like David 2 his father: but he walked in the ways of the kings of Israel, [and made also molten images for the 3 Baalim. Moreover he burnt incense in the valley of the son of Hinnom,] . . . . and burnt his

<sup>b</sup> Here again we have proof that the original A. document must have been fuller than it is now.

## A. 2 Kings 16.

(Continued.)

- to pass through<sup>a</sup> the fire, according to the abominations of the heathen, whom the LORD cast out [from] before the children of Israel.
- 4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.
- 5 [Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him<sup>b</sup>.
- 6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath: and the Syrians came to Elath, and dwelt there, unto this day.]
- 7 So . . . Ahaz sent [messengers] to [Tiglath-pileser] *king of Assyria*, [saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.]
- 8 . . . . . And Ahaz took the silver and gold that was found in

## B. 2 Chron. 28.

(Continued.)

- sons in the fire, according to the abominations of the heathen, whom the LORD cast out . . . before the children of Israel.
- 4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.
- (Ahaz defeated by Syrians and by Israelites, who are rebuked by Oded and forced to restore the captives.)
- 16 At that time did [king] Ahaz send . . . unto . . . the *kings of Assyria* to help him. . . . .
- 17 [For again the Edomites had come and smitten Judah, and
- 18 carried away captives. The Philistines also had invaded the cities of the lowland, and of the south of Judah, and had taken Bethshemesh, and Aijalon, and Gedereth, and Socco with the towns thereof, and Timnah with the towns thereof, Gimzo also and the towns thereof: and they
- 19 dwelt there. For the LORD brought Judah low because of Ahaz king of Israel; for he had dealt wantonly in Judah, and trespassed sore against the LORD.
- 20 And Tilgath-pilneser<sup>c</sup> king of Assyria came unto him, and distressed him, but strengthened
- 21 him not.] For Ahaz took away a portion out of the house of the

§ 40.—<sup>a</sup> A. העביר. B. יבער.

destroying at least a third of the Judean army. The literal rendering of the text is, 'and they could not fight;' and so LXX. Perhaps the meaning is that the Judeans could not face their enemies.

<sup>b</sup> But they inflicted terrible defeats, <sup>c</sup> Tiglath is changed to Tilgath for euphony's sake. Compare Almug for Algum. There is no linguistic reason for inserting *n* in Pilneser. It is probably a mark of lateness.



## A. 2 Kings 16.

(Continued.)

- the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king  
 9 of Assyria. And the king of Assyria hearkened unto him : and the king of Assyria went up against Damascus, and took it, and carried it captive to Kir, and slew Rezin.
- 10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw the altar that was at Damascus : and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the  
 11 workmanship thereof. And Urijah the priest built an altar : according to all that king Ahaz had sent from Damascus, so did Urijah the priest make it against king Ahaz  
 12 came from Damascus. And when the king was come from Damascus, the king saw the altar : and the king drew near unto the  
 13 altar, and offered thereon. And he burnt his burnt offering and his meal offering, and poured his drink offering, and sprinkled the blood of his peace offerings,  
 14 upon the altar. And the brasen altar, which was before the LORD, he brought from the forefront of the house, from between his altar and the house of the LORD, and put it on the north side of his  
 15 altar. And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meal offering, and the king's burnt offering, and his meal offering, with the burnt offering of all the people of the land, and their meal offering, and their drink offerings ; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice : but the brasen altar shall be for me to  
 16 inquire by. Thus did Urijah the priest, according to all that king  
 17 Ahaz commanded. And king

## B. 2 Chron. 28.

(Continued.)

- LORD, and out of the house of the king and of the princes, and gave it unto the king of Assyria : but it helped him not.
- 22 And in the time of his distress did he trespass yet more against the LORD, this same king Ahaz.
- 23 For he sacrificed unto the gods of Damascus<sup>d</sup>, which smote him : and he said, Because the gods of the kings of Syria helped them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all  
 24 Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD ; and he made him altars in every corner of  
 25 Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD, the God of his fathers.

<sup>d</sup> Note the insertion of the *r* in the name Darmesek, as in earlier §§.

## A. 2 Kings 16.

(Continued.)

Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brassen oxen that were under it, and put it  
 18 upon a pavement of stone. And the covered way for the sabbath that they had built in the house, and the king's entry without, turned he unto the house of the LORD, because of the king of Assyria.

19 Now the rest of the acts [of Ahaz which he did], . . . . . are they not written in the book of [the chronicles of] the kings of  
 20 Judah? . . . . . And Ahaz slept with his fathers, and *was buried* [with his fathers] in the city of David<sup>e</sup>. . . . . and Hezekiah his son reigned in his stead.

## B. 2 Chron. 28.

(Continued.)

26 Now the rest of *his* acts, . . . . . [and all his ways, first and last, behold,] they are written in the book of . . . . . the kings of  
 27 Judah [and Israel]. And Ahaz slept with his fathers, and *they buried him* . . . . . in the city, *even in Jerusalem*; [for they brought him not into the sepulchres of the kings of Israel:] and Hezekiah his son reigned in his stead.

## (§ 41.)

## A. 2 Kings 18.

(Reign of Hoshea, downfall of Israel.)

[Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began  
 2 to reign.] Twenty and five years old was *he* when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was *Abi*<sup>a</sup> the  
 3 daughter of Zechariah. And he did that which was right in the eyes of the LORD, according to all that

## B. 2 Chron. 29.

(Continuous.)

*Hezekiah* began to reign when he was five and twenty years old; and he reigned nine and twenty years in Jerusalem: and his mother's name was *Abijah* the  
 2 daughter of Zechariah. And he did that which was right in the eyes of the LORD, according to all that

<sup>e</sup> B. is more detailed than A., but speaks of the kings of *Israel* where we should naturally have expected *Judah*, reminding us of the fact that Jerusalem was the capital of the original and of the final kingdom of Israel.

§ 41.—<sup>a</sup> There are similar instances of this omission of the second part of the name. The LXX indicates that a fuller form of the name was in old MSS.

**A. 2 Kings 18.***(Continued.)*

4 David his father had done. [He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called  
5 it Nehushtan. He trusted in the LORD, the God of Israel; so that after him was none like him among all the kings of Judah, nor that were before him. For he clave to the LORD, he departed not from following him, but kept his commandments, which the  
7 LORD commanded Moses. And the LORD was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not.  
8 He smote the Philistines unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city.]

**B. 2 Chron. 29.***(Continued.)*

David his father had done.

(B. proceeds to give a full account of the Restoration of the Temple Services, and of the Passover.)

---

(§ 42.)

NOTE.—The following section is only a brief abstract in B., and it is printed at the foot of the page, its place in the right-hand column has been taken by an insertion from Isaiah (C.). The variations between A. and C. are of the very slightest character, and almost always resolve themselves into various readings or minute changes which hardly affect the sense. There is no substitution of God for LORD, and no variation in the spelling of David's name. The omission of the word צְבָאוֹת (of Hosts) three times over is noteworthy.

**A. 2 Kings 18.***(Capture of Samaria.)*

13 Now . . . . . in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

**C. Isaiah 36.**

Now [it came to pass] in the fourteenth year of king Hezekiah, did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

**B. 2 Chron. 32.**

*(The cleansing of the Temple, the Passover, the Restoration of the Levitical System.)*

After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the 2 fenced cities, and thought to win them for himself. And when

A. 2 Kings 18.

(Continued.)

- 14 [And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver  
15 and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the  
16 king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.]  
17 And the king of Assyria sent [Tartan and Rabсарis and] Rabshakeh from Lachish to king Hezekiah with a great army to Jerusalem. [And they went up and came to Jerusalem.] And [when they were come up, *they* came and] stood by the conduit of the upper pool, [which is] in the high way of the fuller's field.  
18 [And when they had called to

C. Isaiah 36.

(Continued.)

- 2 And the king of Assyria sent . . . . . Rabshakeh from Lachish to Jerusalem to king Hezekiah with a great army. . . . . And . . . . . he stood by the conduit of the upper pool . . . . . in the high way of the fuller's field. . . . .

B. 2 Chron. 32.

(Continued.)

- Hezekiah saw that Sennacherib was come, and that he was purposed  
3 to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without  
4 the city; and they helped him. So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of  
5 Assyria come, and find much water? And he took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of  
6 David, and made weapons and shields in abundance. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spake comfortably to  
7 them, saying, Be strong and of a good courage, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is  
8 with him: for there is a greater with us than with him: with him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.  
9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (now he was before Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at

## A. 2 Kings 18.

(Continued.)

- the king,] *there came out to them Eliakim the son of Hilkiash, which was over the household, and Shebna\* the scribe, and Joah the son of Asaph the recorder.*
- 19 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? *Thou sayest<sup>b</sup>, but they are but vain words, counsel and strength for the war. Now on whom dost thou trust, that thou hast rebelled against me?*
- 21 [Now,] behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust
- 22 on him. But if *ye* say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar [in
- 23 Jerusalem]? Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.
- 24 How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? . . .
- 25 Am I now come up without the LORD against this *place* to destroy

## C. Isaiah 36.

(Continued.)

- 3 . . . . Then came out unto him Eliakim the son of Hilkiash, which was over the household, and *Shebna* the scribe, and Joah the son of Asaph the recorder.
- 4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? *I say, thy counsel and strength for the war are but vain words. Now on whom dost thou trust, that thou hast rebelled against me?*
- 6 . . . Behold, thou trustest upon the staff of this bruised reed, even upon Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust
- 7 on him. But if *thou* say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and to Jerusalem, Ye shall worship before this altar? . . .
- 8 . . . . Now therefore, I pray thee, give pledges to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.
- 9 How then canst thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? [And]
- 10 am I now come up without the LORD against this *land* to destroy

## B. 2 Chron. 32.

(Continued.)

- 10 Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon
- 11 do ye trust, that ye abide the siege in Jerusalem? Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the
- 12 king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and upon it shall ye burn
- 13 incense? Know ye not what I and my fathers have done unto all the

§ 42.—<sup>a</sup> But Shebna, ver. 37, &c.<sup>b</sup> אִמְרָתוֹ. אִמְרָתוֹ.



## A. 2 Kings 18.

(Continued.)

it? The LORD said unto me, Go up against this land, and destroy it.

- 26 Then said Eliakim [the son of Hilkiah], and *Shebna*, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and speak not *with* us in the Jews' language, in the ears of the people that are on
- 27 the wall. But Rabshakeh said [unto them], Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men *which* sit on the wall, to eat their own dung, and to drink their own
- 28 water with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and *spake*, [saying,] Hear ye the *word* of the great king, the king
- 29 of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver
- 30 you [out of his hand]: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, [and] this city shall not be given into the hand
- 31 of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the
- 32 waters of his own cistern; until I come and take you away to

## C. Isaiah 36.

(Continued.)

it? The LORD said unto me, Go up against this land, and destroy it.

- 11 Then said Eliakim . . . . .  
. . . . . and *Shebna* and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not *to* us in the Jews' language, in the ears of the people that are on
- 12 the wall. But Rabshakeh said, . . . . . Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men *that* sit upon the wall, to eat their own dung, and to drink their own
- 13 water with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and *said*, . . . Hear ye the *words* of the great king, the king
- 14 of Assyria. Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver
- 15 you: . . . . . neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us; . . this city shall not be given into the hand
- 16 of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the
- 17 waters of his own cistern: until I come and take you away to

## B. 2 Chron. 32.

(Continued.)

- peoples of the lands? Were the gods of the nations of the lands any
- 14 ways able to deliver their land out of mine hand? Who was there among all the gods of those nations which my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should
- 15 be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither believe ye him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?
- 16 And his servants *spake* yet more against the LORD God, and against his servant Hezekiah.

## A. 2 Kings 18.

(Continued.)

a land like your own land, a<sup>a</sup> land of corn and wine, a land of bread and vineyards, [a land of oil olive and of honey, that ye may live, and not die:] *and hearken not unto* Hezekiah, [when he] *persuadeth* you, saying, The LORD will deliver  
 33 us. Hath any of the gods of the nations [ever] delivered his land out of the hand of the king of  
 34 Assyria? Where are the gods of Hamath, and [of] Arpad? where are the gods of Sepharvaim. [of Hena, and Ivvah]? . . . have they delivered Samaria out of  
 35 my hand? Who are they among all the gods of *the* countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of  
 36 my hand? But *the people* held their peace, and answered him not a word: for the king's commandment was, saying, Answer him  
 37 not. Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

## C. Isaiah 36.

(Continued.)

a land like your own land, a land of corn and wine, a land of bread and vineyards, . . . . .  
 . . . . .  
 18 . . . . . *lest* Hezekiah . . . . . *persuade* you, saying, The LORD will deliver us. Hath any of the gods of the nations . . . delivered his land out of the hand of the king of  
 19 Assyria? Where are the gods of Hamath and . . . Arpad? where are the gods of Sepharvaim? . . . . . [and] have they delivered Samaria out of  
 20 my hand? Who are they among all the gods of *these* countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of  
 21 my hand? But *they* held their peace, and answered him not a word: for the king's commandment was, saying, Answer him  
 22 not. Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

(§ 43.)

## A. 2 Kings 19.

(Continuous.)

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went  
 2 into the house of the LORD. And he sent Eliakim, *which* was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son  
 3 of Amoz. And they said unto him, Thus saith Hezekiah, This

## C. Isaiah 37.

(Continuous.)

And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went  
 2 into the house of the LORD. And he sent Eliakim, *who* was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the son of Amoz the  
 3 prophet. And they said unto him, Thus saith Hezekiah, This

## A. 2 Kings 19.

(Continued.)

day is a day of trouble, and of rebuke, and of contumely: for the children are come to the birth, and there is not strength  
 4 to bring forth. It may be the LORD thy God will hear [all] the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will rebuke the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is  
 5 left. So the servants of king 6 Hezekiah came to Isaiah. And Isaiah said unto<sup>a</sup> them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed  
 7 me. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return to<sup>b</sup> his own land; and I will cause him to fall by the sword in his own land.  
 8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from  
 9 Lachish. And he heard say of Tirhakah king of Ethiopia, [Behold,] he is come out to fight against thee: and . . . .  
 . . . he sent messengers [again]  
 10 to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the  
 11 king of Assyria. Behold, thou hast heard what<sup>c</sup> the kings of Assyria have done to all lands,

## C. Isaiah 37.

(Continued.)

day is a day of trouble, and of rebuke, and of contumely: for the children are come to the birth, and there is not strength  
 4 to bring forth. It may be the LORD thy God will hear . . . the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will rebuke the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is  
 5 left. So the servants of king 6 Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed  
 7 me. Behold, I will put a spirit in him, and he shall hear a rumour, and shall return unto his own land; and I will cause him to fall by the sword in his own land.  
 8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from  
 9 Lachish. And he heard say *concerning* Tirhakah king of Ethiopia, . . . . He is come out to fight against thee: and [when he heard it,] he sent messengers . . .  
 10 to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the  
 11 king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands,

## B. 2 Chron. 32.

(Continued.)

17 He wrote also letters, to rail on the LORD, the God of Israel, and to speak against him, saying, As the gods of the nations of the lands, which have not delivered their people out of mine hand so shall not the God of Hezekiah deliver his people out of mine hand.

§ 43.—<sup>a</sup> A. להם. C. אליהם.<sup>b</sup> A. ל. C. ל.<sup>c</sup> C. omits את.

## A. 2 Kings 19.

(Continued.)

- by destroying them utterly : and  
 12 shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?  
 13 Where<sup>d</sup> is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?  
 14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before  
 15 the LORD. And Hezekiah prayed before the LORD, and said, O LORD, . . . the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.  
 16 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear . . the words of Sennacherib, *wherewith he hath sent [him] to reproach the living*  
 17 God. Of a truth, LORD, the kings of Assyria have laid waste . .  
 18 the *nations* and their *lands*, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O LORD our God, save [thou] us, [I beseech thee,] out of his hand, that all the kingdoms of the earth may know that thou art the LORD [God], even thou only.  
 20 Then Isaiah the son of Amoz

## C. Isaiah 37.

(Continued.)

- by destroying them utterly : and  
 12 shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?  
 13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?  
 14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before  
 15 the LORD. And Hezekiah prayed 16 unto the LORD, saying, O LORD [of hosts], the God of Israel, that sittest upon the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.  
 17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear [all] the words of Sennacherib, *which hath sent . . to reproach the living*  
 18 God. Of a truth, LORD, the kings of Assyria have laid waste [all]  
 19 the *countries*, and their *land*, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O LORD our God, save . . . us . . . out of his hand, that all the kingdoms of the earth may know that thou art the LORD, . . . even thou only.  
 21 Then Isaiah the son of Amoz

## B. 2 Chron. 32.

(Continued.)

- 18 And they cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.  
 19 And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands.  
 20 And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven.

<sup>d</sup> A. אֵין. C. אֵיה.

## A. 2 Kings 19.

(Continued.)

sent to Hezekiah, saying, Thus saith the LORD, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, [I have heard.] This is the word that the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest lodging-place<sup>e</sup>, the forest of his fruitful field. I have digged and drunk [strange] waters, and with the sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted<sup>f</sup> before it be grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and for that thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this

## C. Isaiah 37.

(Continued.)

sent to Hezekiah, saying, Thus saith the LORD, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria, . . . . . This is the word which the LORD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into his farthest height, the forest of his fruitful field. I have digged and drunk . . . . . water, and with the sole of my feet will I dry up all the rivers of Egypt. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as a field of corn before it be grown up. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me. Because of thy raging against me, and for that thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this

<sup>e</sup> A. מלון. C. מרום, a var. lect.<sup>f</sup> A. שרפה. C. שרמה, a var. lect.



## A. 2 Kings 19.

(Continued.)

shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth<sup>g</sup> of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, 30 and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of the LORD . . . shall per- 32 form this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast 33 a mount against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the LORD. 34 For I will defend this city to save it, for mine own sake, and for my servant David's sake. 35 And [it came to pass that night, that] the angel of the LORD went forth, and smote in the camp of the Assyrians *an* hundred . . . fourscore and five thousand: and when men arose early in the morning, behold, they were all 36 dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt 37 at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god,

## C. Isaiah 37.

(Continued.)

shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit 31 thereof. And the remnant that is escaped of the house of Judah shall again take root downward, 32 and bear fruit upward. For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape: the zeal of the LORD [of hosts] shall per- 33 form this. Therefore thus saith the LORD concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast 34 a mount against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the LORD. 35 For I will defend this city to save it, for mine own sake, and for my servant David's<sup>h</sup> sake. 36 And . . . the angel of the LORD went forth, and smote in the camp of the Assyrians *a* hundred [and] fourscore and five thousand: and when men arose early in the morning, behold, they were all 37 dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt 38 at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god,

## B. 2 Chron. 32.

(Continued.)

21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of 22 his own bowels slew him there with the sword. Thus the LORD saved

<sup>g</sup> A. סחיש. C. שחים. An accidental transposition. So below, A. אכלו. C. אכול. <sup>h</sup> The name of David spelt here as in Kings; and so below (Is. 38. 5).

**A. 2 Kings 19.***(Continued.)*

that Adrammelech and Sharezer  
 . . . . . smote him with the  
 sword: and they escaped into  
 the land of Ararat. And Esar-  
 haddon his son reigned in his  
 stead.

**C. Isaiah 37.***(Continued.)*

that Adrammelech and Sharezer  
 [his sons] smote him with the  
 sword: and they escaped into  
 the land of Ararat. And Esar-  
 haddon his son reigned in his  
 stead.

**B. 2 Chron. 32.***(Continued.)*

Hezekiah and the inhabitants of Jerusalem from the hand of Senna-  
 cherib the king of Assyria, and from the hand of all other, and guided  
 23 them on every side. And many brought gifts unto the LORD to  
 Jerusalem, and precious things to Hezekiah king of Judah: so that  
 he was exalted in the sight of all nations from thenceforth.

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 (§ 44.)
**A. 2 Kings 20.***(Continuous.)*

In those days was Hezekiah  
 sick unto death. And Isaiah the  
 prophet the son of Amoz came  
 to him, and said unto him, Thus  
 saith the LORD, Set thine house  
 in order; for thou shalt die, and  
 2 not live. Then *he* turned  
 his face to the wall, and prayed  
 3 unto the LORD, *saying*, Remember  
 now, O LORD, I beseech thee,  
 how I have walked before thee  
 in truth and with a perfect  
 heart<sup>a</sup>, and have done that which  
 is good in thy sight. And Heze-  
 4 kiah wept sore. [And it came  
 to pass afore Isaiah was gone out  
 into the middle part of the city,  
 that the word of the LORD  
 5 came to *him*, saying, *Turn again,*

**C. Isaiah 38.***(Continuous.)*

In those days was Hezekiah  
 sick unto death. And Isaiah the  
 prophet the son of Amoz came  
 to him, and said unto him, Thus  
 saith the LORD, Set thine house  
 in order; for thou shalt die, and  
 2 not live. Then *Hezekiah* turned  
 his face to the wall, and prayed  
 3 unto the LORD, *and said*, Remember  
 now, O LORD, I beseech thee,  
 how I have walked before thee  
 in truth and with a perfect  
 heart, and have done that which  
 is good in thy sight. And Heze-  
 kiah wept sore. . . . .  
 . . . . .  
 . . . . .  
 4 Then came the word of the  
 5 LORD to *Isaiah*, saying, *Go,*

**B. 2 Chron. 32.***(Continued.)*

24 In those days Hezekiah was sick even unto death: and he prayed  
 unto the LORD; and he spake unto him, and gave him a sign.

## A. 2 Kings 20.

(Continued.)

and say to Hezekiah [the prince of my people], Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, [I will heal thee: on the third day thou shalt go up unto the  
6 house of the LORD. And] I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city [for mine own sake, and for my servant David's sake].  
7 And Isaiah said, . . . . take a cake of figs. And they took and laid it on the boil, and he  
8 recovered. And Hezekiah said [unto Isaiah], What shall be the sign that [the LORD will heal me, and that] I shall go up unto the house of the LORD [the third day]?  
9 And [Isaiah said,] This shall be the sign unto thee from the LORD, that the LORD will do the thing that he hath spoken: [shall the shadow go forward ten steps, or  
10 go back ten steps? And Hezekiah answered, It is a light thing for the shadow to decline ten steps: nay, but let the shadow return  
11 backward ten steps. And Isaiah the prophet cried unto the LORD:] and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.

## C. Isaiah 38.

(Continued.)

and say to Hezekiah, . . . .  
. . . . . Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold,  
. . . . .  
. . . . . I will add unto thy days fifteen years.  
6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. . . . .  
. . . . .  
21 And<sup>b</sup> Isaiah said, [Let them] take a cake of figs, and lay it for a plaister on the boil, and he shall  
22 recover. And Hezekiah said, . . . . . What is the sign that  
. . . . . I shall go up to the house of the LORD? . . . . .  
7 And . . . . . this shall be the sign unto thee from the LORD, that the LORD will do this thing that he hath spoken: . . . . .  
. . . . .  
. . . . .  
. . . . .  
. . . . .  
8 behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.  
(Isaiah here inserts the song of Hezekiah.)

<sup>b</sup> It is curious that whereas C. and A. have been almost identical throughout there is this slight variation in order and contents at the end.

## (§ 45.)

## A. 2 Kings 20.

(Continuous.)

- 12 At that time *Berodach*<sup>a</sup>-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he [had] heard that *Hezekiah* had been sick. . . .
- 13 . . . . . And Hezekiah *hearkened*<sup>b</sup> unto them, and shewed them [all] the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and . . . the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah
- 14 shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, . . . .
- 15 even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not
- 16 shewed them. And Isaiah said unto Hezekiah, Hear the word of
- 17 the LORD, . . . . Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store

## C. Isaiah 39.

(Continuous.)

- At that time *Merodach*-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he . . . heard that *he* had been sick, [and
- 2 was recovered.] And Hezekiah *was glad* of them, and shewed them . . . the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and [all] the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah
- 3 shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country [unto me],
- 4 even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not
- 5 shewed them. Then said Isaiah to Hezekiah, Hear the word of
- 6 the LORD [of hosts<sup>c</sup>]. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store

## B. 2 Chron. 32.

(Continued.)

- 25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him,
- 26 and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the
- 27 days of Hezekiah. And Hezekiah had exceeding much riches and honour: and he provided him treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner
- 28 of goodly vessels; storehouses also for the increase of corn and wine and oil; and stalls for all manner of beasts, and flocks in folds.
- 29 Moreover he provided him cities, and possessions of flocks and herds in

§ 45.—<sup>a</sup> LXX reads *Merodach*.<sup>b</sup> A. ישמע. C. ישמח. A var. lect. The

LXX agrees with C.

<sup>c</sup> For the third time in these sections C. adds 'of hosts.'

**A. 2 Kings 20.***(Continued.)*

unto this day, shall be carried to  
 Babylon: nothing shall be left,  
 18 saith the LORD. And of thy sons  
 that shall issue from thee, which  
 thou shalt beget, shall they take  
 away; and they shall be eunuchs  
 in the palace of the king of  
 19 Babylon. Then said Hezekiah  
 unto Isaiah, Good is the word of  
 the LORD which thou hast spoken.  
 He said moreover, [Is it not so,]  
 if peace and truth shall be in my  
 days?

**C. Isaiah 39.***(Continued.)*

until this day, shall be carried to  
 Babylon: nothing shall be left,  
 7 saith the LORD. And of thy sons  
 that shall issue from thee, which  
 thou shalt beget, shall they take  
 away; and they shall be eunuchs  
 in the palace of the king of  
 8 Babylon. Then said Hezekiah  
 unto Isaiah, Good is the word of  
 the LORD which thou hast spoken.  
 He said moreover, . . . . .  
 if peace and truth shall be in my  
 days.

**B. 2 Chron. 32.***(Continued.)*

30 abundance: for God had given him very much substance. This same  
 Hezekiah also stopped the upper spring of the waters of Gihon, and  
 brought them straight down on the west side of the city of David.  
 31 And Hezekiah prospered in all his works. Howbeit in the business  
 of the ambassadors of the princes of Babylon, who sent unto him to  
 inquire of the wonder that was done in the land, God left him, to try  
 him, that he might know all that was in his heart.

(§ 46.)

**A. 2 Kings 20.***(Continuous.)*

20 Now the rest of the acts of  
 Hezekiah, and *all his might*, [and  
 how he made the pool, and the  
 conduit, and brought water into  
 the city,] are they *not* written  
 . . . . . in the  
 book of [the chronicles of] the  
 21 kings of Judah? . . . . . And  
 Hezekiah slept with his fathers:  
 . . . . .  
 . . . . .  
 . . . . . and  
 Manasseh his son reigned in his  
 stead.

**B. 2 Chron. 32.***(Continuous.)*

32 Now the rest of the acts of  
 Hezekiah, and *his good deeds*, . .  
 . . . . .  
 . . . . .  
 . . . . . behold, they are written  
 [in the vision of Isaiah the  
 prophet the son of Amoz,] in the  
 book of . . . . . the  
 33 kings of Judah [and Israel]. And  
 Hezekiah slept with his fathers,  
 [and they buried him in the  
 ascent of the sepulchres of the  
 sons of David: and all Judah and  
 the inhabitants of Jerusalem did  
 him honour at his death.] And  
 Manasseh his son reigned in his  
 stead.

§ 46.—<sup>a</sup> It seems clear that B. had before him the narrative which we have  
 in duplicate in Kings and Isaiah; and it is probable that he knew of its  
 existence in both documents.



## (§ 47.)

## A. 2 Kings 21.

(Continuous.)

Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem: [and his mother's name was Hephzi-bah.] And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. For he built again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made an Asherah, [as did Ahab king of Israel,] and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, whereof the LORD said, In Jerusalem will I put my name. . . . And he built altars for all the host of heaven in the two courts of the house of the LORD. And he made his son to pass through the fire . . . . and he practised augury, and used enchantments, . . . . and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set the graven image of Asherah, which he had made, in the house . . . . of which the LORD said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever: neither will I cause the feet of Israel to wander<sup>d</sup> any more out of the land which I gave their fathers; if only they will observe to do [according to] all that I have commanded them, and according to all the law that my servant

## B. 2 Chron. 33.

(Continuous.)

Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. . . . . And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth<sup>a</sup>, . . . . and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, whereof the LORD said, In Jerusalem shall my name be [for ever]. And he built altars for all the host of heaven in the two courts of the house of the LORD. He also made his sons to pass through the fire [in the valley of the son of Hinnom]: and he practised augury, and used enchantments, [and practised sorcery,] and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger. And he set the graven image of the idol<sup>b</sup>, which he had made, in the house [of God], of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever<sup>c</sup>: neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do . . . . all that I have commanded them, even all the law and the statutes and the

§ 47.—<sup>a</sup> But Asherim (masc.) ver. 19. <sup>b</sup> It is noticeable that B. deliberately substitutes אֲשֵׁרָה סֶמֶל. סֶמֶל is only used in this chapter and in Deut. 4. 15 and Ezek. 8. 3, 5. <sup>c</sup> The mis-spelling, לַעֲוֹלֹם for לַעֲוֹלָם, is only here; it is strange that this mistake should have been perpetuated. <sup>d</sup> אֲלֵהֲנִיר. בִּרְכִּיר.

## A. 2. Kings 21.

(Continued.)

- 9 *Moses commanded them.* [But they hearkened not.]  
     And Manasseh seduced them  
     . . . . . to do that which is evil  
     more than did the nations, whom  
     the LORD destroyed before the  
     children of Israel.
- 10 And the LORD spake [by his servants the prophets, saying,  
 11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:  
 12 therefore thus saith the LORD, the God of Israel, Behold, I bring such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.  
 13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it  
 14 and turning it upside down. And I will cast off the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their  
 15 enemies; because they have done that which is evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto  
 16 this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.]

## B. 2 Chron. 33.

(Continued.)

- ordinances by the hand of Moses.* . . .
- 9 And Manasseh seduced Judah [and the inhabitants of Jerusalem], so that they did evil more than did the nations, whom the LORD destroyed before the children of Israel.
- 10 And the LORD spake to Manasseh, and to his people: but they gave no heed.
- 11 [Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh in chains, and bound him with fetters, and carried  
 12 him to Babylon. And when he was in distress, he besought the LORD his God, and humbled himself greatly before the God of  
 13 his fathers. And he prayed unto

## A. 2 Kings 21.

(Continued.)

17 Now the rest of the acts of Manasseh, [and all that he did, and his sin that he sinned,] . . .

. . . . .  
 . . . . .  
 . . . . .  
 . . . . . are they  
 not written in the book of the  
 chronicles of the kings of Judah?<sup>1</sup>

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .

## B. 2 Chron. 33.

(Continued.)

him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.

- 14 Now after this he built an outer<sup>e</sup> wall to the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate; and he compassed about Ophel, and raised it up a very great height: and he put valiant captains in all the fenced  
 15 cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city.  
 16 And he built up the altar of the Lord, and offered thereon sacrifices of peace offerings and of thanksgiving, and commanded Judah to serve the Lord, the  
 17 God of Israel. Nevertheless the people did sacrifice still in the high places, but only unto the Lord their God.]

- 18 Now the rest of the acts of Manasseh, . . . . . [and  
 . . . . . [and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord, the God of Israel, behold,] they are  
 written among the  
 acts of the kings of Israel.  
 19 [His prayer also, and how God was intreated of him, and all his sin and his trespass, and the places wherein he built high places, and set up the Asherim

<sup>e</sup> The word חיצון is only found in Kings and the later historical books and in Ezekiel.

<sup>f</sup> It is clear in this case that the secular chronicles to which A. refers would contain full accounts of the captivity of Manasseh and of his buildings. B. refers to the Acts of the Kings of Israel (by which as in other cases he probably meant Judah, which in those days represented the whole body of Israel); but he also refers to the history or Acts of Hozai, which would include the prophetic utterance which A. still retains. In B, where we read 'the words of the seers' (דברי החזים), and in ver. 19 'the History of Hozai' (דברי חוזי), the LXX has 'the words of the seers.'

**A. 2 Kings. 21.**

(Continued.)

- 18 And Manasseh slept with his fathers, and *was buried in [the garden of] his own house, [in the garden of Uzza]:* and Amon his son reigned in his stead.

**B. 2 Chron. 33.**

(Continued.)

- and the graven images, before he humbled himself: behold, they are written in the history of Hozai.]
- 20 And Manasseh slept with his fathers, and *they buried him in . . . . . his own house: . . . . . and Amon his son reigned in his stead.*

## (§ 48.)

**A. 2 Kings 21.**

(Continuous.)

- 19 Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem: [and his mother's name was Meshullemeth the daughter of Haruz of Jotbah.]
- 20 And he did that which was evil in the sight of the LORD, as did
- 21 Manasseh his father. *And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:*
- 22 *and he forsook the LORD, the God of his fathers, and walked not in the way of the LORD.*
- 23 And the servants [of Amon] conspired against him, and put *the king* to death in his own house.
- 24 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. [Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.]

**B. 2 Chron. 33.**

(Continuous.)

- 21 Amon was twenty and two years old when he began to reign; and he reigned two years in Jerusalem. . . . .
- 22 And he did that which was evil in the sight of the LORD, as did Manasseh his father: *and Amon sacrificed unto all the graven images which Manasseh his father had made,*
- 23 *and served them. And he humbled not himself before the LORD, as Manasseh his father had humbled himself: but this same Amon trespassed more and more.*
- 24 And his servants . . . . . conspired against him, and put *him* to death in his own house.
- 25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. . . . .

## (§ 49.)

## A. 2 Kings 22.

(Continuous.)

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem! [and his mother's name was Jedidah the daughter of Adaiah of Bozkath.] And he did that which was right in the eyes of the LORD, and walked in [all] the way of David his father, and turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Josiah, . . . . . [that] the king sent Shaphan the son of Azaliah, [the son of Meshullam, the scribe,] . . . . . to . . . the house of the LORD, . . . [saying<sup>a</sup>,]

4 Go up to Hilkiah the high priest, that he may sum the money which is brought into the house of the LORD, which . . . the keepers of the door have gathered of [the people]: . . .

5 and let them deliver it into the hand of the workmen that have the oversight of the house of the LORD: and let them give it to the workmen which are in the house of the LORD, to . . . repair the [breaches of the]

6 house; unto the carpenters, and to the builders, [and to the masons;]. . . . . and for buying timber and hewn stone [to repair the house]. . . . .

7 [Howbeit there was no reckoning made with them of the money

## B. 2 Chron. 34.

(Continuous.)

Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. . . . .

2 . . . . . And he did that which was right in the eyes of the LORD, and walked in . . the ways of David his father, and turned not aside to the right hand or to the left.

(Josiah's acts of piety in his eighth and twelfth years.)

8 Now in the eighteenth year of his reign, [when he had purged the land, and the house,] . . . he sent Shaphan the son of Azaliah, . .

. . . . . [and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder,] to [repair] the house of the LORD [his God]. . . .

9 And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which [the Levites,] the keepers of the door, had gathered of . . . [the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.]

10 And they delivered it into the hand of the workmen that had the oversight of the house of the LORD; and the workmen that wrought in the house of the LORD gave it to [amend and] repair the . . . . .

11 house; even to the carpenters and to the builders . . . . . [gave they it], to buy hewn stone and timber . . . . . [for couplings, and to make beams for the houses which the kings of Judah had destroyed.]

49.—<sup>a</sup> A. retains the direct narrative, but B. prefers the indirect, whilst introducing new matter.



## A. 2 Kings 22.

(Continued.)

that was delivered into their hand;] *for they dealt faithfully.*

- 8 And Hilkiab [the high priest] . . . . . said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiab delivered the book to Shaphan, [and he 9 read it.] And Shaphan [the scribe] came to the king, and . . . . . brought the king word again, *and said,* . . . . .  
 . . . . . *Thy servants have emptied out the money that was found in the house, . . . . . and have delivered it into the hand of the workmen that have the oversight [of the house of the* 10 *LORD]. And Shaphan the scribe told the king, saying, Hilkiab the priest hath delivered me a book. And Shaphan read it before the king.*  
 11 And it came to pass, when the king had heard the words of the [book of the] law, that he rent 12 his clothes. And the king commanded Hilkiab [the priest], and Ahikam the son of Shaphan, and Achbor<sup>c</sup> the son of Micaiah, and Shaphan the scribe, and Asaiah 13 the king's servant, saying, Go ye,

## B. 2 Chron. 34.

(Continued.)

- 12 . . . . . *And the men did the work faithfully: [and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites, all that could skill* 13 *of instruments of music. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.*  
 14 And when they brought out the money that was brought into the house of the LORD, Hilkiab the priest found the book of the law of the LORD given by<sup>b</sup> Moses.] 15 And Hilkiab . . . . . [answered and] said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiab delivered the book to Shaphan. . . . .  
 16 . . . . . And Shaphan . . . . . *carried the book to the king, and [moreover] brought the king word again, saying, [All that was committed to thy servants,* 17 *they do it.] And they have emptied out the money that was found in the house [of the LORD], and have delivered it into the hand of the overseers, [and into the hand] of the workmen. . . . .*  
 18 . . . . . And Shaphan the scribe told the king, saying, Hilkiab the priest hath delivered me a book. And Shaphan read *therein* before the king.  
 19 And it came to pass, when the king had heard the words of the . . . . . law, that he rent 20 his clothes. And the king commanded Hilkiab, . . . . . and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah 21 the king's servant, saying, Go ye,

<sup>b</sup> Lit. 'by the hand of Moses.'  
 The LXX retains the two texts.

<sup>c</sup> A. עבֹבֹר בְּרִמְיָה. B. עבֹדֹן בְּרִמְיָה.

## A. 2 Kings 22.

(Continued.)

inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that [which] is written concerning us.

14 So Hilkiah [the priest,] and Ahikam, and Achbor, and Shaphan, and Asaiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah<sup>d</sup>, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the second-quarter;) and they communed with her.

15 And she said unto them, Thus saith the LORD, the God of Israel: Tell ye the man that sent you

16 unto me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words . . . . . of the book which the king of Judah

17 hath read: because they have forsaken me, and have burned incense unto other gods<sup>†</sup>, that they might provoke me to anger with all the work of their hands; therefore my wrath shall be kindled against this place, and

18 it shall not be quenched. But

## B. 2 Chron. 34.

(Continued.)

inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do according unto all that . . . . . is written in this book.

22 So Hilkiah, . . . . . and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the second-quarter;) and they spake to her to that effect.

23 And she said unto them, Thus saith the LORD, the God of Israel: Tell ye the man that sent you

24 unto me, Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses<sup>°</sup> [that are written] in the book which they have read before the

25 king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and

26 it shall not be quenched. But

<sup>d</sup> A. תקוה בן־חרחם. B. תוקחת בן־חסרה. In each name there is a transposition of the letters, possibly for the sake of euphony. Achbor is named in Jer. 26. 22. The word (משנה) which the Revisers have translated 'second quarter' is found also in the writings of Zephaniah a contemporary authority (Zeph. 1. 10). <sup>°</sup> Compare Deut. 29. 20, 21. <sup>†</sup> Compare Jer. 1. 16, 17; 19. 4. It is noteworthy that the sin of burning incense to false gods is not referred to in the great prophetic chapters of the Pentateuch (see Lev. 26; Deut. 27-30), but cases frequently occur in the historical books and in the prophets. The relationship between this prophecy and the words of Jeremiah (see above) is obvious. The warnings uttered by Moses in his old age had been deposited with the ark (Deut. 31. 9) laid up before the Lord like other sacred charges (1 Sam. 10. 25). The kings, prophets and others, however, had copies of them, or had access to the originals, and so we find David quoting them (1 Kings 2. 3) and Amaziah acting on them (2 Kings 14. 6). When we consider the circumstances of the time we shall see nothing astonishing either in their neglect or in their recovery.

## A. 2 Kings 22.

(Continued.)

unto the king of Judah, who sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD, the God of Israel: As touching the words which  
 19 thou hast heard, because thine heart was tender, and thou didst humble thyself before the LORD, when thou heardest *what I spake* against this place, and against the inhabitants thereof, *that they should become a desolation and a curse,* and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.  
 20 [Therefore,] behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil *which* I will bring upon this place. . . . And they brought the king word again

## B. 2 Chron. 34.

(Continued.)

unto the king of Judah, who sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD, the God of Israel: As touching the words which  
 27 thou hast heard, because thine heart was tender, and thou didst humble thyself before God, when thou heardest *his words* against this place, and against the inhabitants thereof, *and hast humbled thyself before me,* and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD;  
 28 . . . . behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil *that* I will bring upon this place, [and upon the inhabitants thereof.] And they brought the king word again.

(§ 50.)

## A. 2 Kings 23.

(Continuous.)

And the king sent, and [they] gathered [unto him] all the elders of Judah and [of] Jerusalem.  
 2 And the king went up to the house of the LORD, and all the men of Judah and [all] the inhabitants of Jerusalem [with him], and the priests, and the *prophets*<sup>a</sup>, and all the people, both small and great: and he read in their ears all the words of the book of the covenant *which* was found in the house of the LORD.  
 3 And the king stood *by the pillar*<sup>b</sup>, and made a covenant before the

## B. 2 Chron. 34.

(Continuous.)

29 Then the king sent and . . . gathered . . . all the elders of Judah and . . . Jerusalem.  
 30 And the king went up to the house of the LORD, and all the men of Judah and . . the inhabitants of Jerusalem, . . . and the priests, and the *Levites*, and all the people, both great and small: and he read in their ears all the words of the book of the covenant *that* was found in the house of the LORD.  
 31 And the king stood *in his place*, and made a covenant before the

§ 50.—<sup>a</sup> The LXX retains our texts.

A var. lect. The LXX follows the reading of A.

<sup>b</sup> אֶל-עֲמֹד. B. עַל-עֲמֹד.

## A. 2 Kings 23.

(Continued.)

LORD, to walk after the LORD,  
and to keep his commandments,  
and his testimonies, and his  
statutes, with all . . . heart<sup>c</sup>,  
and . . . all . . . soul, to  
confirm the words of *this* covenant  
that were written in this book <sup>d</sup>:  
and all the people stood to the covenant.

(The cleansing of Judah and  
Samaria.)

21 And the king commanded all  
the people, saying, Keep the  
passover unto the LORD your  
God, as it is written in this book  
of the covenant.

22 Surely there was not kept such  
a passover from the days of the  
*judges that judged* Israel, nor in  
all the days of the kings of Israel,  
[nor of the kings of Judah:] . . .

. . . . .  
. . . . .  
. . . . .

23 . . . . but in the eighteenth  
year of king Josiah was this  
passover kept [to the LORD in  
Jerusalem].

24 [Moreover them that had familiar  
spirits, and the wizards, and the  
teraphim, and the idols, and all  
the abominations that were spied  
in the land of Judah and in  
Jerusalem, did Josiah put away,  
that he might confirm the words  
of the law which were written  
in the book that Hilkiah the  
priest found in the house of the

## B. 2 Chron. 34, 35.

(Continued.)

LORD, to walk after the LORD,  
and to keep his commandments,  
and his testimonies, and his  
statutes, with all [his] heart,  
and [with] all [his] soul, to  
perform the words of the covenant  
that were written in this book.

32 And he caused all that were found in  
Jerusalem and Benjamin to stand  
by it. [And the inhabitants of  
Jerusalem did according to the  
covenant of God, the God of their  
33 fathers. And Josiah took away  
all the abominations out of all  
the countries that pertained to  
the children of Israel, and made  
all that were found in Israel to  
serve, even to serve the LORD  
their God. All his days they  
departed not from following the  
LORD, the God of their fathers.]

35 And Josiah kept a passover  
unto the LORD in Jerusalem:  
and they killed the passover on  
the fourteenth day of the first  
month.

(Full details given.)

18 And there was no passover like  
to that kept in Israel from the  
days of *Samuel the prophet*; neither  
did any of the kings of Israel  
. . . . . [keep  
such a passover as Josiah kept,  
and the priests, and the Levites,  
and all Judah and Israel that  
were present, and the inhabitants  
19 of Jerusalem]. In the eighteenth  
year of the reign of Josiah was  
this passover kept. . . . .

. . . . .

<sup>c</sup> A. לֵב. B. לֵב.<sup>d</sup> The 'covenant' is not only spoken of as such in Exodus, but also in Deut. (e.g. 29. 21). It was evidently understood in Josiah's time as embracing the main ceremonial features of the Mosaic law.

## A. 2 Kings 23.

(Continued.)

25 LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like  
 26 him. Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him  
 27 withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there.]

29 . . . . In his days [Pharaoh-] *necoh*<sup>e</sup> king of Egypt went up . . . .  
 . . . against the king of Assyria to the river Euphrates: and [king] Josiah went . . . against him;

and he slew him at Megiddo,  
 30 when he had seen him. And his servants carried him in a chariot dead<sup>f</sup> from Megiddo, and brought him to Jerusalem,

## B. 2 Chron. 35.

(Continued.)

20 [After all this, when Josiah had prepared the temple,] . . . .  
*Neco* king of Egypt went up [to fight] against *Carchemish* by Euphrates: and . . . .  
 Josiah went [out] against him.  
 21 [But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath commanded me to make haste: forbear thee from meddling with God, who is with me, that he  
 22 destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of *Neco*, from the mouth of God,] and came to fight in the valley  
 23 of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.  
 24 So his servants took him out of the chariot, and carried him in the second chariot that he had, and brought him to Jerusalem;

<sup>e</sup> A. נֶכֶח. B. נִכְּו. It will be noticed that the order of A. has been slightly altered, and verse 28 has been brought lower for the sake of comparison with B.

<sup>f</sup> Or in a dying condition? See Gen. 20. 3.



## A. 2 Kings 23.

(Continued.)

and buried him in *his* sepulchre.

28 Now the rest of the acts of Josiah, *and all that he did*, . . .  
 . . . . .  
 . . . . . are they not written in the book of [the chronicles of] the kings of . . .  
 . . . Judah?

And the people of the land took Jehoahaz the son of Josiah, [and anointed him,] and made him king in his father's stead.  
 . . . . .

## B. 2 Chron. 35, 36.

(Continued.)

and he died, and was buried in *these* sepulchres [of his fathers. And all Judah and Jerusalem mourned  
 25 for Josiah. And Jeremiah lamented for Josiah; and all the singing men and singing women spake of Josiah in their lamentations, unto this day; and they made them an ordinance in Israel: and, behold, they are written in the lamentations.]

26 Now the rest of the acts of Josiah, *and his good deeds*, [according to that which is written in  
 27 the law of the LORD, and his acts, first and last, behold,] they are written in the book of . . .  
 . . . . . the kings of [Israel and] Judah.

36 Then the people of the land took Jehoahaz the son of Josiah, . . . . . and made him king in his father's stead [in Jerusalem].

(§ 51.)

## A. 2 Kings 23.

(Continuous.)

31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem: [and his mother's name was Hamutal the daughter  
 32 of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done.]  
 33 And Pharaoh-necoh put him in bands<sup>a</sup> at [Riblah in the land of Hamath, that he might not reign in] Jerusalem; and put the land to a tribute<sup>b</sup> of an hundred talents of  
 34 silver, and a talent of gold. And Pharaoh-necoh made Eliakim the

## B. 2 Chron. 36.

(Continuous.)

2 Joahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 3 And the king of Egypt deposed him at . . . . .  
 . . . . .  
 Jerusalem, and amerced the land in an hundred talents of silver  
 4 and a talent of gold. And the king of Egypt made Eliakim his

§ 51.—<sup>a</sup> A. ויאסרן. B. ויסירה. A var. lect.<sup>b</sup> A. ויתן-ענש. B. ויענש.

**A. 2 Kings 23.**

(Continued.)

son of Josiah king [in the room of Josiah his father], . . . . . and changed his name to Jehoiakim: *but he took Jehoahaz; . . . . . and he came to Egypt, [and died there.*

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necoh.]

**B. 2 Chron. 36.**

(Continued.)

brother king . . . . . [over Judah and Jerusalem], and changed his name to Jehoiakim. *And Neco took Joahaz [his brother], and carried him to Egypt. . . . .*

(§ 52.)

**A. 2 Kings 23, 24.**

(Continuous.)

36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: [and his mother's name was Zebidah the daughter of Pedaiah of Rumah.]

37 And he did that which was evil in the sight of the LORD, . . . . . [according to all that his fathers had done.]

24 *In his days* Nebuchadnezzar king of Babylon came up, . . . . . [and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by the hand of his servants the prophets.

**B. 2 Chron. 36.**

(Continuous.)

5 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: . . . . . and he did that which was evil in the sight of the LORD [his God]. . . . .

6 *Against him* Nebuchadnezzar king of Babylon came up, [and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.] . . . . .

## A. 2 Kings 24.

(Continued.)

- 3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh<sup>a</sup>, according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood: and the LORD would not pardon].
- 5 Now the rest of the acts of Jehoiakim, and *all that* he did, . . . . . are they not written in the book of [the chronicles of] the kings of . . . .
- 6 . . . Judah? [So Jehoiakim slept with his fathers:] and Jehoiachin his son reigned in his
- 7 stead. [And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the brook of Egypt unto the river Euphrates, all that pertained to the king of Egypt.]

## B. 2 Chron. 36.

(Continued.)

- 8 Now the rest of the acts of Jehoiakim, and *his abominations which* he did, [and that which was found in him, behold,] they are written in the book of . . . . the kings of [Israel and] Judah: . . . . and Jehoiachin his son reigned in his stead. . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . .

## (§ 53.)

## A. 2 Kings 24.

(Continuous.)

- 8 Jehoiachin was *eighteen*<sup>a</sup> years old when he began to reign; and he reigned in Jerusalem three months: . . . . . [and his mother's name was Nehushta the daughter of Elnathan of Jerusalem.] And he did that which

## B. 2 Chron. 36.

(Continuous.)

- 9 Jehoiachin was *eight* years old when he began to reign; and he reigned in Jerusalem three months [and ten days]: . . . .
- . . . . .
- . . . . .
- . . . . .
- . . . . . and he did that which

§ 52.—<sup>a</sup> See Jer. 15. 4.

§ 53.—NOTE. The narrative should be compared wherever possible with the historical notices to be found in Jeremiah. But Jeremiah rightly spells *Nebuchadrezzar* (though not always, e.g. 29. 1, 3), and reads Jechoniah for Jehoiachin (Jer. 24. 1; cf. 1 Chron. 3. 16), also giving the shortened form Coniah (Jer. 22. 24, 28).

<sup>a</sup> A. שְׁמֹנֶה עֶשְׂרֵה. B. שְׁמֹנֶה. The LXX readings in B. vary, but the omission of the 'ten' in B. is manifestly a copyist's error, though an ancient one.

**A. 2 Kings 24.***(Continued.)*

was evil in the sight of the LORD,  
[according to all that his father  
had done.]

- 10 At that time the servants of  
Nebuchadnezzar king of Babylon  
came up to Jerusalem, and  
11 the city was besieged. And  
Nebuchadnezzar king of Babylon  
came unto the city, while his  
12 servants were besieging it; and  
Jehoiachin the king of Judah  
went out to the king of Babylon,  
he, and his mother, and his  
servants, and his princes, and  
his officers: and the king of  
Babylon took him in the eighth  
13 year of his reign. And he carried  
out thence all the treasures of  
the house of the LORD, and the  
treasures of the king's house, and  
cut in pieces all the vessels of  
gold which Solomon king of Israel  
had made in the temple of the  
14 LORD, as the LORD had said. And  
he carried away all Jerusalem,  
and all the princes, and all the  
mighty men of valour, even ten  
thousand captives, and all the  
craftsmen and the smiths; none  
remained, save the poorest sort  
15 of the people of the land. And  
he carried away Jehoiachin to  
Babylon; and the king's mother,  
and the king's wives, and his  
officers, and the chief men of the  
land, carried he into captivity  
16 from Jerusalem to Babylon. And  
all the men of might, even seven  
thousand, and the craftsmen  
and the smiths a thousand, all  
of them strong and apt for war,  
even them the king of Babylon  
brought captive to Babylon.  
17 And the king of Babylon made  
Mattaniah his father's brother  
king in his stead, and changed  
his name to Zedekiah.

**B. 2 Chron. 36.***(Continued.)*

was evil in the sight of the LORD.

- 10 And at the return of the year  
king Nebuchadnezzar sent, and  
brought him to Babylon, with  
the goodly vessels of the house  
of the LORD, and made Zedekiah  
his brother king over Judah and  
Jerusalem.

## (§ 54.)

In the following section B. is inserted at the foot, and C. is taken from the historical part of Jeremiah. The variations between A. and C. are simply an ancient copyist's slips and omissions, and there are no indications of differences of age between the MSS. They illustrate the variations to be seen in copies of contemporary documents, and show how impossible it seems to have been for a Hebrew scribe to copy with absolute accuracy. C. is the fullest, and may be taken as the original.

## A. 2 Kings 24, 25.

(Continuous.)

18 Zedekiah was twenty and one years old when he began to reign ; and he reigned eleven years in Jerusalem : and his mother's name was Hamutal<sup>a</sup> the daughter  
 19 of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all  
 20 that Jehoiakim had done. For through the anger of the LORD did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon.  
 25 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that *Nebuchadnezzar*<sup>b</sup> king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts<sup>c</sup> against it round about.  
 2 So the city was besieged unto the eleventh year of king Zedekiah.  
 3 . . . . . On the ninth day of the month the famine was sore in the city, so that there was no bread for the people of the

## C. Jeremiah 52.

Zedekiah was twenty and one years old when he began to reign ; and he reigned eleven years in Jerusalem : and his mother's name was Hamutal the daughter  
 2 of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all  
 3 that Jehoiakim had done. For through the anger of the LORD did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon.  
 4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that *Nebuchadnezzar* king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built forts<sup>c</sup> against it round about.  
 5 So the city was besieged unto the eleventh year of king Zedekiah.  
 6 [In the fourth month,] on the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the

## B. 2 Chron. 36.

(Continuous.)

11 Zedekiah<sup>d</sup> was twenty and one years old when he began to reign ;  
 12 and he reigned eleven years in Jerusalem : and he did that which was evil in the sight of the LORD his God ; he humbled not him-  
 13 self before Jeremiah the prophet speaking from the mouth of the LORD. And he also rebelled against king Nebuchadnezzar, who had made him swear by God : but he stiffened his neck, and hardened

§ 54.—<sup>a</sup> The text in A. and C. is Hamital, but *Keri* Hamutal. usually; but in Jeremiah the more correct spelling is usually found. here and in Ezekiel.

<sup>d</sup> Compare the narrative in Jer. 39.

<sup>b</sup> So A.  
<sup>c</sup> Only



## A. 2 Kings 25.

(Continued.)

- 4 land. Then a breach was made in the city, and all the men of war . . . . . by night by the way of the gate between the two walls, which was by the king's garden: (now the Chaldeans were against the city round about:) and *he* went by the way of the Arabah.
- 5 But the army of the Chaldeans pursued after the king, and overtook *him* in the plains of Jericho; and all his army was
- 6 scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah; . . . . . and *they* gave judgement upon him.
- 7 And *they* slew the sons of Zedekiah before his eyes, . . . . . and he put out the eyes of Zedekiah, and . . . . . bound him in fetters, and carried him to Babylon. . . . .
- 8 Now in the fifth month, *on* the seventh<sup>f</sup> day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, *a servant of*<sup>g</sup> the king of Babylon, unto Jerusalem:

## C. Jeremiah 52.

(Continued.)

- 7 land. Then a breach was made in the city, and all the men of war [fled, and went forth out of the city] by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were against the city round about:) and *they* went by the way of the Arabah.
- 8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was
- 9 scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah [in the land of Hamath], and *he* gave judgement<sup>e</sup> upon him.
- 10 And *the king of Babylon* slew the sons of Zedekiah before his eyes: [he slew also all the princes of Judah
- 11 in Riblah.] And he put out the eyes of Zedekiah; and [the king of Babylon] bound him in fetters, and carried him to Babylon, [and put him in prison till the day of his death.]
- 12 Now in the fifth month, *in* the tenth day of the month, which was the nineteenth year of king Nebuchadnezzar, king of Babylon, came Nebuzaradan the captain of the guard, *which stood before* the king of Babylon, *into* Jerusalem:

## B. 2 Chron. 36.

(Continued.)

- 14 his heart from turning unto the LORD, the God of Israel. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the heathen; and they polluted the
- 15 house of the LORD which he had hallowed in Jerusalem. And the LORD, the God of their fathers, sent to them by his messengers, rising up early and sending; because he had compassion on his people, and
- 16 on his dwelling place: but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of the
- 17 LORD arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or ancient: he gave them

<sup>e</sup> Lit. judgements.  
festly a copyist's error.  
עבר for עמד.

<sup>f</sup> The LXX retains both the texts, yet one is manifestly a copyist's error.

<sup>g</sup> Perhaps C.'s reading grew out of a var. lect. of

## A. 2 Kings 25.

(Continued.)

- 9 and he burnt the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great house, burnt  
 10 he with fire. And all the army of the Chaldeans, that were . . . the captain of the guard, brake down . . . the walls of Jerusalem  
 11 round about. And Nebuzaradan the captain of the guard carried away captive . . . the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude.  
 12 But . . . the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.  
 13 And the pillars of brass that were in the house<sup>h</sup> of the LORD, and the bases and the brasen sea that were in the house of the LORD, did the Chaldeans break in pieces, and carried . . . the brass  
 14 of them to Babylon. And the pots, and the shovels, and the snuffers<sup>i</sup>, . . . and the spoons, and all the vessels of brass wherewith they ministered, took they away.  
 15 And the firepans, and the basons, . . . that which was of gold, in gold, and that which was of silver, in silver, the captain of  
 16 the guard took away. The two pillars, the one sea, and . . .

## C. Jeremiah 52.

(Continued.)

- 13 and he burned the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great house, burned  
 14 he with fire. And all the army of the Chaldeans, that were [with] the captain of the guard, brake down [all] the walls of Jerusalem  
 15 round about. And Nebuzaradan the captain of the guard carried away captive [of the poorest sort of the people, and] the residue of the people that were left in the city, and those that fell away, that fell to the king of Babylon, and the residue of the multitude.  
 16 But [Nebuzaradan] the captain of the guard left of the poorest of the land to be vinedressers and husbandmen.  
 17 And the pillars of brass that were in the house of the LORD, and the bases and the brasen sea that were in the house of the LORD, did the Chaldeans break in pieces, and carried [all] the brass  
 18 of them to Babylon. The pots *also*, and the shovels, and the snuffers, [and the basons,] and the spoons, and all the vessels of brass wherewith they ministered,  
 19 took they away. [And the cups,] and the firepans, and the basons, [and the pots, and the candlesticks, and the spoons, and the bowls,] that which was of gold, in gold, and that which was of silver, in silver, the captain of  
 20 the<sup>k</sup> guard took away. The two pillars, the one sea, and [the

## B. 2 Chron. 36.

(Continued.)

- 18 all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of  
 19 the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the  
 20 goodly vessels thereof. And them that had escaped from the sword

<sup>h</sup> A. בית. B. לבית. <sup>i</sup> The resemblance between the words for snuffers (מזרכת) and basons (מזמרות) accounts for the omission, but those below have to be accounted for. <sup>k</sup> C. omits the def. art.

## A. 2 Kings 25.

(Continued.)

- . . . . . the bases, which . . . . .  
 Solomon had made for the house  
 of the LORD; the brass of all these  
 vessels was without weight. . . . .  
 17 . . . . . The height of  
 the one pillar was eighteen cubits,  
 . . . . .  
 . . . . .  
 . . . . . and a chapter of brass  
 was upon it; and the height of  
 the . . . chapter was *three* cubits;  
 with network and pomegranates  
 upon the chapter round about,  
 all of brass: and like unto these  
 had the second pillar *with net-*  
*work.* . . . . .  
 . . . . .  
 . . . . .  
 18 And the captain of the guard  
 took Seraiah the *chief* priest, and  
 Zephaniah the second priest, and  
 the three keepers of the door:  
 19 and out of the city he took an  
 officer that was<sup>m</sup> set over the  
 men of war; and *five* men of  
 them that saw the king's face,  
 which were found in the city;  
 and the scribe, . . the captain of  
 the host, who mustered the  
 people of the land; and three-  
 score men of the people of the  
 land, that were found in . . . .  
 20 . . . . . the city. And Nebu-  
 zaradan the captain of the guard  
 took them, and brought them to  
 the king of Babylon to Riblah.  
 21 And the king of Babylon smote  
 them, and put them to death at  
 Riblah in the land of Hamath.

## C. Jeremiah 52.

(Continued.)

- twelve brasen bulls that were  
 under] the bases, which [king]  
 Solomon had made for the house  
 of the LORD: the brass of all these  
 21 vessels was without weight<sup>1</sup>, [And  
 as for the pillars,] the height of  
 the one pillar was eighteen cubits;  
 [and a line of twelve cubits did  
 compass it; and the thickness  
 thereof was four fingers: it was  
 22 hollow.] And a chapter of brass  
 was upon it; and the height of  
 the [one] chapter was *five* cubits,  
 with network and pomegranates  
 upon the chapter round about,  
 all of brass: and the second pillar  
 also had like unto these, *and*  
 23 *pomegranates.* [And there were  
 ninety and six pomegranates on  
 the sides; all the pomegranates  
 were an hundred upon the net-  
 work round about.]  
 24 And the captain of the guard  
 took Seraiah the *high* priest, and  
 Zephaniah the second priest, and  
 the three keepers of the door:  
 25 and out of the city he took an  
 officer that was set over the  
 men of war; and *seven* men of  
 them that saw the king's face,  
 which were found in the city;  
 and the scribe [of] the captain of  
 the host, who mustered the  
 people of the land; and three-  
 score men of the people of the  
 land, that were found in [the  
 26 midst of] the city. And Nebu-  
 zaradan the captain of the guard  
 took them, and brought them to  
 the king of Babylon to Riblah.  
 27 And the king of Babylon smote  
 them, and put them to death at  
 Riblah in the land of Hamath.

## B. 2 Chron. 36.

(Continued.)

- carried he away to Babylon; and they were servants to him and his  
 21 sons until the reign of the kingdom of Persia: to fulfil the word of the  
 LORD by the mouth of Jeremiah, until the land had enjoyed her  
 sabbaths: for as long as she lay desolate she kept sabbath, to fulfil  
 threescore and ten years.

<sup>1</sup> 1 Kings 7. 15, &c., with which C. agrees.<sup>m</sup> A. הָיָה. C. הָיָה.

A. 2 Kings 25.

(Continued.)

So Judah was carried away captive out of his land.

22 [And as for the people that were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, governor.]

C. Jeremiah 52.

(Continued.)

So Judah was carried away captive out of his land.

(§ 55.)

A. 2 Kings 25.

(Continuous.)

23 Now when all the captains of the forces, . . . . . they and their men, heard that the king of Babylon had made Gedaliah . . . . . governor, . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . . they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan . . . . . the son of Kareah, and Seraiah the son of Tanhumeth . . . . .  
 . . . . . the Netophathite, and Jaazaniah the son of the Maacathite, they and their men. And Gedaliah . . . . .  
 . . . . . sware to them and to their men, and said unto them, Fear not because of the servants of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

C. Jeremiah 40, 41.

40 7 Now when all the captains of the forces [which were in the fields, even] they and their men, heard that the king of Babylon had made Gedaliah [the son of Ahikam] governor [in the land, and had committed unto him men, and women, and children, and of the poorest of the land, of them that were not carried away  
 8 captive to Babylon; then] they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan [and Jonathan] the sons of Kareah, and Seraiah the son of Tanhumeth, [and the sons of Ephai] the Netophathite, and Jezaniah the son of the Maacathite, they and their men. And  
 9 Gedaliah [the son of Ahikam the son of Shaphan] sware to them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

§ 55.—NOTE. C. is extracted from the personal narrative in Jer. 40 and 41, on which A. bases the closing part of his history.

## A. 2 Kings 25.

(Continued.)

- 25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, . . .  
 . . . and ten men with him, came . . .  
 . . . and smote Gedaliah . . .  
 . . . that he died, . . .  
 . . . and the Jews and the Chaldeans that were with him at Mizpah. . .  
 26 . . . And all the people, both small and great, and the captains of the forces, arose, and came to Egypt: for they were afraid of the Chaldeans.

## C. Jeremiah 41.

(Continued.)

- 41 Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, [and one of the chief officers of the king,] and ten men with him, came [unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in  
 2 Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him,] and smote Gedaliah [the son of Ahikam the son of Shaphan with the sword,] and slew him, [whom the king of Babylon had made go-  
 3 vernor over the land.] Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, [and the Chaldeans that were found there, even the men  
 16 of war.] Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even the men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:  
 17 and they departed, and dwelt in Geruth Chimham, which is by Beth-lehem, to go to enter into  
 18 Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor over the land.



## (§ 56.)

## A. 2 Kings 25.

(Continuous.)

- 27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the *seven* and twentieth day of the month, that Evil-merodach king of Babylon, in the year *that he began* to reign, lifted up the head of Jehoiachin king of Judah . . . . . out of prison ;
- 28 and he spake kindly to him, and set his throne above the throne of the kings that were with him in
- 29 Babylon. And he changed his prison garments, and did eat bread before him continually all
- 30 the days of his life. And for his allowance, there was a continual allowance given him of the king, . . . . . every day a portion, . . . . . all the days of his life.

## C. Jeremiah 52.

(Continuous.)

- 31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the *five* and twentieth day of the month, that Evil-merodach king of Babylon, in the *year of his* reign, lifted up the head of Jehoiachin king of Judah, [and brought him forth] out of prison ;
- 32 and he spake kindly to him, and set his throne above the throne of the kings that were with him in
- 33 Babylon. And he changed his prison garments, and did eat bread before him continually all
- 34 the days of his life. And for his allowance, there was a continual allowance given him of the king [of Babylon], every day a portion [until the day of his death], all the days of his life.

## (§ 57.)

## A. 2 Chron. 36.

- 22 Now in the first year of Cyrus<sup>a</sup> king of Persia, that the word of the LORD by the mouth of Jeremiah<sup>b</sup> might be accomplished, the LORD stirred up the spirit of Cyrus<sup>a</sup> king of Persia, that he made a proclamation throughout all his kingdom, and put it also
- 23 in writing, saying, Thus saith Cyrus<sup>a</sup> king of Persia, All the kingdoms of the earth hath the LORD, the God of heaven, given me ; and he hath charged me to build him an house in Jerusalem,

## B. Ezra 1.

- Now in the first year of Cyrus<sup>a</sup> king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus<sup>a</sup> king of Persia, that he made a proclamation throughout all his kingdom, and put it also
- 2 in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD, the God of heaven, given me ; and he hath charged me to build him an house in Jerusalem,

§ 57.—NOTE. In this short section A. is the compiler of the Chronicles, and B. the writer of the first part of Ezra. The books overlap, and may be by the same hand, but the variations are noteworthy.

<sup>a</sup> Koresh (Cyrus) in the fuller form (כורש) three times over; but in B. we find כורש once and כרש twice. <sup>b</sup> Jeremiah's name is spelt in the long form in A. and in the shorter form in B.

**A. 2 Chron. 36.***(Continued.)*

which is in Judah. Whosoever there is among you of all his people, . . . [the LORD] his God<sup>c</sup> with him, and let him go up. . . .

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .

**B. Ezra 1.***(Continued.)*

3 which is in Judah. Whosoever there is among you of all his people, [be] . . . . his God with him, and let him go up [to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, (he is God,) which is in Jerusalem.]

---

(§ 58.)

**A. Ezra 2.**

[Now] these are the children of the province, that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away [unto Babylon], and that returned unto Jerusalem and . . . Judah, every one unto his city; *which* came<sup>a</sup> with Zerubbabel, Jeshua, Nehemiah, *Seraiah, Reelaiah*, . . . . . Mordecai, Bilshan, *Mispar, Bigvai, Rehum, Baanah*.

The number of the men of the people of Israel :

3 The children of Parosh, 2,172.

**B. Nehem. 7.**

5 [And my God put into my heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found the book of the genealogy of them which came up at the first, and I found written therein :]

6 . . . . These are the children of the province, that went up out of the captivity of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away . . . . . and that returned unto Jerusalem and [to] Judah, every one unto his city; *who* came with Zerubbabel, Jeshua, Nehemiah, *Azariah, Raamiah*, [Nahamani,] Mordecai, Bilshan, *Mispereth, Bigvai, Nehum, Baanah*.

The number of the men of the people of Israel :

8 The children of Parosh, 2,172.

<sup>c</sup> A. יהוה. B. יהי. LXX agrees with B.

§ 58.—NOTE. The extract from A. which Nehemiah makes, runs rather beyond the actual list of names, and gives us the first words of the third chapter of Ezra. From this we may gather that the genealogy lay embedded in the history which is in the first six chapters of Ezra, and which is wholly distinct from the second (and much later) part of the book. Copies of all such historical documents, whether written by prophetic men or not, would naturally be deposited in places of safe keeping, but Nehemiah does not tell us what the place was.

<sup>a</sup> A. אשר באו. B. הבאים.

**A. Ezra 2.***(Continued.)*

- 4 The children of Shephatiah, 372.
- 5 The children of Arah, 775.
- 6 The children of Pahath-moab, of the children of Jeshua . . . Joab, 2,812.
- 7 The children of Elam, 1,254.
- 8 The children of Zattu, 945.
- 9 The children of Zaccai, 760.
- 10 The children of Bani, 642.
- 11 The children of Bebai, 623.
- 12 The children of Azgad, 1,222.
- 13 The children of Adonikam, 666.
- 14 The children of Bigvai, 2,056.
- 15 The children of Adin, 454.
- 16 The children of Ater, of Hezekiah, 98.
- 17 The children of Bezai, 323.
- 18 The children of Jorah, 112.
- 19 The children of Hashum, 223.
- 20 The children of Gîbbar, 95.
- 21 *The children of Beth-lehem*, 123.
- 22 *The men of Netophah*, 56.
- 23 The men of Anathoth, 128.
- 24 *The children of . . . Azmaveth*, 42.
- 25 The children of Kiriath-arim, Chephirah, and Beeroth, 743.
- 26 The children of Ramath and Geba, 621.
- 27 The men of Michmas, 122.
- 28 The men of Beth-el and Ai, 223.
- 29 *The children of Nebo*, 52.
- 30 [The children of Magbish, 156.]
- 31 The children of the other Elam, 1,254.
- 32 The children of Harim, 320.
- 33 The children of Lod, Hadid, and Ono, 725.
- 34 The children of Jericho, 345.
- 35 The children of Senaah, 3,630.

## 36 THE PRIESTS :

The children of Jedaiah, of the house of Jeshua, 973.

- 37 The children of Immer, 1,052.
- 38 The children of Pashhur, 1,247.
- 39 The children of Harim, 1,017.

## 40 THE LEVITES :

The children of Jeshua and Kadmiel, of the children of Hodaviah, 74.

## 41 THE SINGERS :

The children of Asaph, 128.

**B. Nehem. 7.***(Continued.)*

- 9 The children of Shephatiah, 372.
- 10 The children of Arah, 652.
- 11 The children of Pahath-moab, of the children of Jeshua [and] Joab, 2,818.
- 12 The children of Elam, 1,254.
- 13 The children of Zattu, 845.
- 14 The children of Zaccai, 760.
- 15 The children of Binnui, 648.
- 16 The children of Bebai, 628.
- 17 The children of Azgad, 2,322.
- 18 The children of Adonikam, 667.
- 19 The children of Bigvai, 2,067.
- 20 The children of Adin, 655.
- 21 The children of Ater, of Hezekiah, 98.
- 22 The children of Hashum, 328.
- 23 The children of Bezai, 324.
- 24 The children of Hariph, 112.
- 25 The children of Gibeon, 95.
- 26 *The men of Beth-lehem and Netophah*, 188.
- 27 *The men of Anathoth*, 128.
- 28 *The men of [Beth]-azmaveth*, 42.
- 29 *The men of Kiriath-jearim*, Chephirah, and Beeroth, 743.
- 30 *The men of Ramah and Geba*, 621.
- 31 The men of Michmas, 122.
- 32 The men of Beth-el and Ai, 123.
- 33 *The men of the other Nebo*, 52.
- 34 The children of the other Elam, 1,254.
- 35 The children of Harim, 320.
- 36 The children of Jericho, 345.
- 37 The children of Lod, Hadid, and Ono, 721.
- 38 The children of Senaah, 3,930.

## 39 THE PRIESTS :

The children of Jedaiah, of the house of Jeshua, 973.

- 40 The children of Immer, 1,052.
- 41 The children of Pashhur, 1,247.
- 42 The children of Harim, 1,017.

## 43 THE LEVITES :

The children of Jeshua, of Kadmiel, of the children of Hodevah, 74.

## 44 THE SINGERS :

The children of Asaph, 148.

## A. Ezra 2.

(Continued.)

## 42 THE [CHILDREN OF THE] PORTERS :

The children of Shallum,  
 The children of Ater,  
 The children of Talmon,  
 The children of Akkub,  
 The children of Hatita,  
 The children of Shobai, [in all]  
 139.

## 43 THE NETHINIM :

The children of Ziha,  
 The children of Hasupha,  
 The children of Tabbaoth ;  
 44 The children of Keros,  
 The children of *Siaha*,  
 The children of Padon ;  
 45 The children of *Lebanah*,  
 The children of *Hagabah*,  
 [The children of Akkub ;]  
 46 [The children of Hagab,  
 The children of *Shamlai*,  
 The children of Hanan ;  
 47 The children of Giddel,  
 The children of Gahar,  
 The children of Reaiah ;  
 48 The children of Rezin,  
 The children of Nekoda,  
 The children of Gazzam ;  
 49 The children of Uzza,  
 The children of Paseah,  
 The children of Besai ;  
 50 [The children of Asnah,  
 The children of Meunim,  
 The children of *Nephisim* ;  
 51 The children of Bakbuk,  
 The children of Hakupha,  
 The children of Harhur ;  
 52 The children of *Bazluth*,  
 The children of Mehida,  
 The children of Harsha ;  
 53 The children of Barkos,  
 The children of Sisera,  
 The children of Temah ;  
 54 The children of Neziah,  
 The children of Hatipha.

55 THE CHILDREN OF SOLOMON'S  
SERVANTS :

The children of Sotai,  
 The children of [Has-]sophereth,  
 The children of *Peruda* ;  
 56 The children of *Taalah*,  
 The children of Darkon,  
 The children of Giddel ;  
 57 The children of Shephatiah,  
 The children of Hattil,

## B. Nehem. 7.

(Continued.)

## 45 THE . . . . . PORTERS :

The children of Shallum,  
 The children of Ater,  
 The children of Talmon,  
 The children of Akkub,  
 The children of Hatita,  
 The children of Shobai, . . .  
 138.

## 46 THE NETHINIM :

The children of Ziha,  
 The children of Hasupha,  
 The children of Tabbaoth ;  
 47 The children of Keros,  
 The children of *Sia*,  
 The children of Padon ;  
 48 The children of *Lebana*,  
 The children of *Hagaba*,  
 . . . . .  
 The children of *Salmal* ;  
 49 The children of Hanan,  
 The children of Giddel,  
 The children of Gahar ;  
 50 The children of Reaiah,  
 The children of Rezin,  
 The children of Nekoda ;  
 51 The children of Gazzam,  
 The children of Uzza,  
 The children of Paseah ;  
 52 The children of Besai,  
 . . . . .  
 The children of Meunim,  
 The children of *Nephushesim* ;  
 53 The children of Bakbuk,  
 The children of Hakupha,  
 The children of Harhur ;  
 54 The children of *Bazlith*,  
 The children of Mehida,  
 The children of Harsha ;  
 55 The children of Barkos,  
 The children of Sisera,  
 The children of Temah ;  
 56 The children of Neziah,  
 The children of Hatipha.

57 THE CHILDREN OF SOLOMON'S  
SERVANTS :

The children of Sotai,  
 The children of . . . Sophereth,  
 The children of *Perida* ;  
 58 The children of *Taalah*,  
 The children of Darkon,  
 The children of Giddel ;  
 59 The children of Shephatiah,  
 The children of Hattil,





**A. Ezra 2, 3.***(Continued.)*

pound of silver, . . . . .  
 . . . . .  
 . . . . . and 100 priests'  
 70 garments. So the priests, and  
 the Levites, and some of the  
 people, and the singers, and the  
 porters, and the Nethinim, [dwelt  
 in their cities,] and all Israel  
 . . . in their cities.  
 3 And when the seventh month  
 was come, [and] the children of  
 Israel were in *the* cities, . . .  
 . . the people gathered them-  
 selves together as one man [to  
 Jerusalem]. . . . .  
 . . . . .

**B. Nehem. 7, 8.***(Continued.)*

72 pound of silver. [And that which  
 the rest of the people gave was  
 20,000 darics of gold, and 2,000  
 pound of silver,] and 67 priests'  
 73 garments. So the priests, and  
 the Levites, and the porters, and  
 the singers, and some of the  
 people, and the Nethinim, . . .  
 . . . . . and all Israel,  
 [dwelt] in their cities.  
 And when the seventh month  
 was come, . . the children of  
 8 Israel were in *their* cities. [And  
 all] the people gathered them-  
 selves together as one man . .  
 . . . [into the broad place  
 that was before the water gate].

## APPENDIX



## ON THE QUOTATIONS FROM ONE PART OF THE OLD TESTAMENT TO ANOTHER

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### I.

#### SHORT SENTENCES.

PUTTING aside the ordinary formulae with which the sacred books abound, attention may be called to some short sentences which are of the nature of watchwords, promises, or proverbial expressions. In Isa. 24. 2 and Hos. 4. 9 we find the condensed expression 'as with the people so with the priest' (כַּעֲם כַּכֹּהֵן). In Isaiah it is the first of a series of kindred expressions, and looks original. Hosea probably borrowed the expression from Isaiah. Both begin with the words 'and it shall be.' Neither the E. A. V. nor the R. V. give identical translations.

Isa. 37. 32 (part of Isaiah's message in the days of Hezekiah and Sennacherib): 'For out of Jerusalem shall go forth a remnant and a deliverance out of mount Zion.' Compare Joel 2. 32: 'For in mount Zion and in Jerusalem shall be a deliverance, . . . and in the remnant.' Joel is manifestly using Isaiah's words, and adds (what may be taken as a note of quotation) the formula 'as Jehovah hath said.' Obadiah (ver. 17) reproduces the words 'in mount Zion shall be a deliverance' as if it were an established watchword. The R. V. gives us a near approach to identical renderings.

Isa. 52. 7: 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.' Compare Nahum 1. 15 (2. 1): 'Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.' Isaiah's words run on in the same strain, whilst Nahum breaks off into an exhortation. The former appears to be the original utterance.

Isa. 47. 8: 'Thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me.' Compare Zeph. 2. 15: 'This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me.' The words in Isaiah are addressed to the 'daughter of Babylon,' and run on in the same strain. Zephaniah's words are at the close of a series of denunciations on Philistia, Moab, Ammon and Assyria. They look like a distinct reference to the passage in Isaiah, whilst the words that follow are apparently a condensation from the threats on Babylon in Isa. 13. 19-22, and similar passages.

Isa. 14. 1: 'For the LORD . . . will yet choose Israel.' Isa. 51. 3: 'For the LORD will comfort Zion.' Compare Zech. 1. 17: 'For the LORD will yet comfort Zion, and will yet choose Jerusalem.' Hopeful sentences such as those in the two parts of Isaiah naturally reappeared as watchwords in the later prophets. The idea contained in them reappears in the New Testament.

Job 4. 3, 4: 'Thou hast strengthened the weak hands, . . . thou hast confirmed the feeble knees.' Compare Isa. 35. 3: 'Strengthen ye the weak hands and confirm the tottering knees.' The double expression may have occurred to two writers independently. There are other expressions common to Job and other books on which opinions may differ, but some are not mere coincidences. Thus we have the phrases 'gripe in the noon-day,' Job 5. 14 and Isa. 59. 10; 'despise not thou the chastening of the Almighty,' Job 5. 17 and Prov. 3. 11; 'he woundeth, and his hands make whole,' Job 5. 18 and Deut. 32. 39; 'he maketh them to stagger like a drunken man,' Job 12. 25 and Isa. 19. 14; 'They conceive mischief, and bring forth iniquity,' Job 15. 35 and Isa. 59. 4; 'The light of the wicked shall be put out, . . . his candle shall be put out,' Job 18. 5, 6 and 21. 17. Compare Prov. 13. 9; 20. 20; 24. 23; 'They that plough iniquity, and sow wickedness, reap the same,' Job 4. 8, and Hos 10. 13.

Job 3. 3, 11: 'Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived. . . . Why died I not from the womb?' Compare Jer. 20. 14, 15, 18: 'Cursed be the day wherein I was born. . . . Cursed be the man who brought tidings to my father, saying, a man child is born unto thee. . . . Why came I forth from the womb?'

Job 1. 21: 'Naked came I out of my mother's womb, and naked shall I return thither.' Compare Eccles. 5. 15: 'As he came forth out of his mother's womb, naked shall he return.'

Job 19. 13, 14: 'He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and mine acquaintance have forgotten me.' Compare Ps. 88. 8, 18: 'Thou hast put mine acquaintance far from me. . . . Lover and friend hast thou put far from me, and mine acquaintance into darkness.' It is possible that the last word is a corrupt reading. Job reads מִיָּדַי שְׂכַחוֹנִי, and the Psalm מִיָּדַי מוֹחֶשֶׁךְ.

Job 28. 28: 'The fear of the LORD, that is wisdom; and to depart from evil is understanding.' Compare Prov. 9. 10: 'The fear of Jehovah is the beginning of wisdom, and the knowledge of the holy is understanding.' Also Ps. 111. 10: 'The fear of Jehovah is the beginning of wisdom, a good understanding have all they that do thereafter.' The resemblance here is not complete, but it is too considerable to be overlooked. The preciousness of wisdom as described in the earlier verses of the chapter in Job and in Proverbs 8 must not be forgotten in connexion with these passages.

Job 11. 18, 19: 'And thou shalt be safe, because there is hope; ye shalt take thy rest in safety; and thou shalt lie down, and none shall make thee afraid.' Compare Lev. 26. 5, 6: 'Ye shall dwell in safety in your land, . . . and ye shall lie down, and none shall make you afraid.' Also Isa. 17. 2: 'which shall lie down, and none shall make them afraid.' Compare Mic. 4. 4: Zeph. 3. 13: Ezek. 34. 28. This is a watchword springing from the prophetic chapter in Leviticus.

Isa. 5. 12: 'They regard not the work of the LORD, neither consider the operation of his hands.' Compare Ps. 28. 5 which is almost identical in the E. A. V. and in the Hebrew.

Isa. 11. 9: 'The earth shall be full of the knowledge of the LORD, as the waters cover the sea.' Compare Hab. 2. 14 which gives very slight variations.

Isa. 52. 10: 'And all the ends of the earth shall see the salvation of our God.' Compare Ps. 98. 3 which is practically identical.

Ezek. 7. 19: 'Their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD.' Compare Zeph. 1. 18 which is identical.

Ezek. 18. 2: 'The fathers have eaten sour grapes, and the children's teeth are set on edge.' Compare Jer. 31. 29 which is identical.



Joel 3. 16 : 'The LORD shall roar out of Zion, and utter his voice from Jerusalem.' Compare the opening words of the prophecy of Amos, which are identical. They are possibly referred to by Jeremiah (25. 30).

Joel 2. 13 : 'He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.' Compare Jonah 4. 2 : 'I knew that thou a God gracious and merciful, slow to anger, and of great kindness, and repentest thee of the evil.'

Zech. 9. 10 : 'His dominion shall be from sea to sea, and from the river unto the ends of the earth.' Compare Ps. 72. 8 which is identical.

Gen. 27. 29 : 'Cursed is every one that curseth thee, and blessed is he that blesseth thee.' Compare Num. 24. 9 : 'Blessed is he that blesseth thee, and cursed is he that curseth thee.' In spite of the change of order in Numbers, and the variation of the words for 'cursing,' the relationship between the utterances is too strong to be denied.

Gen. 49. 9 : 'He stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?' Compare Num. 24. 9 which is identical and immediately precedes the words given above.

Gen. 49. 26 : 'They shall be on the head of Joseph, and on the crown of the head of him who was separate from his brethren.' Compare Deut. 33. 16 which is almost identical. The relationship and the contrasts, which are detected on a critical comparison of the blessings on the tribes by Jacob and Moses, are equally noteworthy.

Exod. 14. 13 : 'Stand still, and see the salvation of the Lord.' Compare 2 Chron. 20. 17 which is identical. The crisis on the second occasion recalled the words used in Israel's great emergency.

Exod. 15. 2 : 'The LORD is my strength and my song, and he is become my salvation.' Compare Ps. 118. 14 and Isa. 12. 2 which are identical. Compare also Exod. 15. 11 with Ps. 86. 8, 10.

Num. 10. 35 : 'Rise up, LORD, and let thine enemies be scattered ; and let them that hate thee flee before thee.' Compare Ps. 68. 1 which is practically identical. The relationship of this Psalm with the song of Deborah and Barak, composed after Sisera's downfall (see vv. 6, 7, 12, 13, 18, 27), adds interest to the quotation of this ancient formula.

Joshua 21. 45 : 'There failed not ought of any good thing which the LORD had spoken unto the house of Israel ; all came to pass.' See also chap. 23. 14. Compare 1 Kings 8. 56 which is substantially the same.

Joshua 1. 8 : 'This book of the law . . . thou shalt meditate therein day and night.' Compare Ps. 1. 2 : 'In his law doth he meditate day and night.' For other exhortations and promises concerning the law compare Joshua 1. 7, 9 and 1 Chron. 22. 12, 13 ; 28. 20 : 2 Chron. 32. 7.

2 Chron. 16. 9 : 'The eyes of the LORD run to and fro throughout the whole earth.' Compare Zech. 4. 10 and Prov. 15. 3.

Deut. 32. 7 : 'Remember the days of old, consider the years of many generations.' Compare Ps. 77. 5 : 'I have considered the days of old and the years of ancient times.'

Deut. 32. 36 : 'The LORD will judge his people, and repent himself for his servants.' Compare Ps. 135. 14 which is the same.

Ps. 79. 10 : 'Wherefore should the heathen say, Where is their God ?' Compare Joel 2. 17 : 'Wherefore should they say among the people, Where is their God.'

The prayers in the Old Testament are particularly full of borrowed thoughts and expressions relating to the divine attributes and dealings in past times. See especially Solomon's prayer at the dedication of the Temple, Jonah's psalm, Ezra's prayer (chap. 9), Daniel's (chap. 9), and Nehemiah's private petition (chap. 1) and public prayer (chap. 9). Nehem. 1 and Dan. 9 have special points of relationship.

## II.

## THE TEN COMMANDMENTS.

THE points to be noticed here are (i) the insertions in Deuteronomy in the 4th, 5th, and 10th commandments, which fit in with the idea that they form part of a practical address; (ii) the omission of the reason given in Exodus for the observance of the Sabbath; (iii) the slight variations 'Remember' and 'Observe' (זָכוֹר and שָׁמֹר), two words for 'false' (שָׁקֵר and שָׁוֵא), and the variation of the words 'covet' and 'desire' (תַּחְמוֹד and תַּתְּאוּרָה); (iv) the tendency in Deuteronomy to prefix 'and' (ו) to short exhortations.

## Exod. 20.

- 2 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have none other gods before me.
- 4 Thou shalt not make unto thee a graven image, [nor] the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, . . . upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.
- 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
- 8 *Remember* the sabbath day, to keep it holy. . . . .
- 9 . . . . . Six days shalt thou labour, and do all thy work:
- 10 but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, . . . thy manservant, nor thy maidservant, nor . . . . . thy cattle, nor thy stranger that is within

## Deut. 5.

- 6 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.
- 7 Thou shalt have none other gods before me.
- 8 Thou shalt not make unto thee a graven image, . . . the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, [and] upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.
- 11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
- 12 *Observe* the sabbath day, to keep it holy, [as the LORD thy God commanded thee.] Six days shalt thou labour, and do all thy work:
- 14 but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, [nor] thy manservant, nor thy maidservant, nor [thine ox, nor thine ass, nor any of] thy cattle, nor thy stranger that is within

## Exod. 20.

(Continued.)

11 thy gates: [for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.] . . .

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12 Honour thy father and thy  
mother: . . . . .

that thy days

• • • • • that thy days

may be long . . . . .

. . . . . upon the land

which the LORD thy God giveth

thou

13 Thou shalt do no murder.

14 . . Thou shalt not commit  
adultery.

15 . . Thou shalt not steal.

16 . . Thou shalt not bear false  
witness against thy neighbour.

17 . . . Thou shalt not *covet* thy  
neighbour's house, . . . thou shalt  
not covet thy neighbour's wife,  
. . . . nor his manservant,  
nor his maidservant, [nor] his ox,  
nor his ass, nor any thing that is  
thy neighbour's.

## Deut. 5.

(Continued.)

thy gates; . . . . .

• • • • •

• • • • •

• • • • •

• • • • •

[that thy man-

... and the second document is...

servant and thy maidservant may

rest as well as thou. And thou

shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by a stretched out arm : therefore the LORD thy God commanded thee to keep the sabbath day.]

16 Honour thy father and thy mother, [as the LORD thy God commanded thee:] that thy days may be long, [and that it may go well with thee,] upon the land which the LORD thy God giveth thee.

17 Thou shalt do no murder.

18 [And] thou shalt not commit adultery.

19 [And] thou shalt not steal.

20 [And] thou shalt not bear false  
witness against thy neighbour.

21 [And] thou shalt not covet thy  
neighbour's wife; [and] thou shalt  
not *desire* thy neighbour's house,  
[his field,] nor his manservant,  
nor his maidservant, . . his ox,  
nor his ass, nor any thing that is  
thy neighbour's.

## III.

## THE CLOSE OF JOSHUA AND THE BEGINNING OF JUDGES.

THE early chapters of Judges contain some interesting extracts from Joshua, together with references to Deuteronomy. The most notable variations in these extracts are (i) that whilst in the Book of Joshua the authority for giving Hebron to Caleb is the Lord's commandment to Joshua, in the Judges the order is ascribed to Moses. See Num. 14. 24: Deut. 1. 36; (ii) the slight variation of spelling in the words 'upper' and 'lower'; (iii) the change of Judah for Benjamin; (iv) the different arrangement of the sentences.

## Joshua 15.

- 13 And unto Caleb the son of Jephunneh he gave a portion among the children of Judah, according to the commandment of the Lord to Joshua, even Kiriath-arba, which Arba was the father of Anak (the same is Hebron).  
 14 And Caleb drove out thence the three sons of Anak, . . . . . Sheshai, and Ahiman, and Talmai, [the children of Anak.]  
 15 And he went *up* thence against the inhabitants of Debir: now the name of Debir beforetime was Kiriath-sepher.  
 16 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's . . . . . brother, took it: and he gave him Achsah his daughter to wife.  
 17 And it came to pass, when she came unto him, that she moved him to ask of her father a field: and she lighted down from off her ass; and Caleb said unto her,  
 18 What wouldst thou? And she said, . . . . . Give me a blessing; for that thou hast set me in the land of the South, give me also springs of water. And *he* gave her the upper springs and the nether springs.  
 63 And as for the Jebusites, the inhabitants of Jerusalem, the children of *Judah* could not drive them out: but the Jebusites dwelt

## Judges 1.

- 10 And Judah went against the Canaanites that dwelt in Hebron: now the name of Hebron beforetime was Kiriath-arba. . . . .  
 20 . . . . . And they gave Hebron unto Caleb, as Moses had spoken: . . . . . and *he* drove out thence the three sons of Anak. [And they smote] Sheshai, and Ahiman, and Talmai. . . . .  
 11 And *from* thence he went against the inhabitants of Debir. Now the name of Debir beforetime was Kiriath-sepher.  
 12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's [younger] brother, took it: and he gave him Achsah his daughter to wife.  
 13 And it came to pass, when she came unto him, that she moved him to ask of her father a field: and she lighted down from off her ass; and Caleb said unto her,  
 14 What wouldst thou? And she said [unto him,] Give me a blessing; for that thou hast set me in the land of the South, give me also springs of water. And *Caleb* gave her the upper springs and the nether springs.  
 21 And the children of *Benjamin* did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwelt

## Joshua 15, 17, 16, 24.

(Continued.)

with the children of Judah at Jerusalem, unto this day.

17 11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, [and the inhabitants of En-dor and her towns,] and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, [even the  
12 three heights. Yet the children of Manasseh could not drive out the inhabitants of those cities;] but the Canaanites would dwell  
13 in that land. And it came to pass, when [the children of] Israel were waxen strong, that they put the Canaanites to taskwork, and did not utterly drive them out.

16 10 And *they* drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in the midst of Ephraim, [unto this day, and became servants to do taskwork.]

24 28 So Joshua . . . sent the people away, . . . every man unto his [own] inheritance. . . .

31 . . . And Israel served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, and had *known* all the . . . work of the LORD, that he had wrought for Israel.

29 And [it came to pass after these things that] Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten  
30 years old. And they buried him in the border of his inheritance in Timnath-*serah*, [which is] in the hill country of Ephraim, on the north of the mountain of Gaash.

## Judges 1, 2.

(Continued.)

with the children of Benjamin in Jerusalem, unto this day.

27 And Manasseh did not drive out the inhabitants of Beth-shean and her towns, nor of Taanach and her towns, nor the inhabitants of Dor and her towns, . . . nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: . . .

. . . but the Canaanites would dwell  
28 in that land. And it came to pass, when . . . Israel was waxen strong, that they put the Canaanites to taskwork, and did not utterly drive them out.

29 And Ephraim drave not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. . . .

2 6 Now when Joshua [had] sent the people away, [the children of Israel went] every man unto his . . . inheritance [to possess the  
7 land]. And *the people* served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had *seen* all the [great] work of the LORD, that he had wrought for Israel.

8 And . . . Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten  
9 years old. And they buried him in the border of his inheritance in Timnath-*heres*, . . . in the hill country of Ephraim, on the north of the mountain of Gaash.



## IV.

## THE LEVITICAL CITIES IN JOSHUA AND CHRONICLES.

THE text has been slightly rearranged for purposes of comparison. Note (i) the omissions; (ii) the changes of spelling, some of which are textual, but others probably mark the corruption of names through long years of use.

## Joshua 21.

- . . . . .  
 9 . . . . . And they gave . . . . . out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, . . . . . these cities which are mentioned by name.  
 10 [And they were] for the children of Aaron, of the families of the Kohathites, [who were of the children of Levi:] for theirs  
 11 was the [first] lot; [And] they gave them [Kiriath-arba, the father of Anak, the same is] Hebron, in the *hill country* of Judah, *with* the suburbs thereof round about it.  
 12 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh [for his possession.]  
 13 And unto the children of Aaron [the priest] they gave Hebron [with her suburbs,] the *city* of refuge [for the man-slayer], Libnah also with her suburbs; and  
 14 Jattir [with her suburbs], and Eshtemoa with her suburbs;  
 15 and *Holon* with her suburbs, [and]  
 16 Debir with her suburbs; and *Ain* with her suburbs, and [Juttah with her suburbs], Beth-shemesh with her suburbs: [nine cities  
 17 out of those two tribes.] And out of the tribe of Benjamin, [Gibeon with her suburbs,] Geba with her suburbs; . . . Anathoth with her suburbs, and *Almon* with her suburbs: [four cities.] All the cities [of the children of Aaron, the priests,] . . . . . were thirteen cities [with their suburbs].

## 1 Chron. 6.

- 54 [Now these are their dwelling places according to their encampments in their borders:] And they gave [by lot] out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, [and out of the tribe of the children of Benjamin,] these cities which are mentioned by name.  
 . . . . . For the children of Aaron, of the families of the Kohathites, . . . . . for theirs  
 55 was the . . . . . lot; . . . they gave them . . . . . Hebron in the *land* of Judah, *and* the suburbs thereof round about it.  
 56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. . . . .  
 57 And unto the children of Aaron . . . . . they gave the *cities* of refuge, Hebron; . . . . . Libnah also with her suburbs, and Jattir . . . . . and Eshtemoa with her suburbs;  
 58 and *Hilen* with her suburbs, . . .  
 59 Debir with her suburbs; and *Ashan* with her suburbs, and . . . . . Beth-shemesh with her suburbs. . . . .  
 60 . . . . . And out of the tribe of Benjamin, . . . . . Geba with her suburbs, and *Allemeth* with her suburbs, [and] Anathoth with her suburbs. . . . . All their cities . . . . . [throughout their families] were thirteen cities. . . . .

## Joshua 21.

(Continued.)

- 5 And . . . the rest of the children of Kohath [had] by lot out of the *families* of the tribe [of Ephraim, and out of the tribe of Dan, and] out of the half tribe . . . of Manasseh, 6 ten cities. And . . . the children of *Gershon* had by lot out of the families . . . of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the [half] tribe of Manasseh in Bashan, 7 thirteen cities. . . . The children of Merari . . . according to their families [had] out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe 8 of Zebulun, twelve cities. And the children of Israel gave [by lot] unto the Levites *these* cities with their suburbs, [as the LORD commanded by the hand of Moses].
- 20 And . . . the families of the children of Kohath, [the Levites, even the rest of the children of Kohath,] had [the] cities of their *lot* out of the 21 tribe of Ephraim. And they gave . . . them Shechem with her suburbs in the hill country of Ephraim, the *city* of refuge [for 22 the manslayer], and Gezer with her suburbs; and *Kibzaim* with her suburbs, and Beth-horon with her suburbs, [four cities. 23 And out of the tribe of Dan, Elteke with her suburbs, Gibe-bethon with her suburbs;] . . . 24 Aijalon with her suburbs, . . . Gath-rimmon with her suburbs; 25 [four cities]. And out of the half tribe of Manasseh, *Taanach* with her suburbs, and *Gath-rimmon* with 26 her suburbs, [two cities. All the cities] of the *families* of the rest of the children of Kohath [were ten with their suburbs].
- 27 [And] unto the children of *Gershon*, [of the families of the Levites,] out of the . . . half tribe of Manasseh, Golan in Bashan with her suburbs, [the city of refuge for the manslayer;] and *Be-eshterah* with her suburbs;

## 1 Chron. 6.

(Continued.)

- 61 And [unto] the rest of the children of Kohath, . . . by lot, out of the *family* of the tribe . . . . . out of the half tribe, [the half] of Manasseh, 62 ten cities. And [to] the children of *Gershon*, according to their families, [out] of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the . . . tribe of Manasseh in Bashan, 63 thirteen cities. [Unto] the children of Merari [by lot], according to their families, . . . out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe 64 of Zebulun, twelve cities. And the children of Israel gave . . . to the Levites *the* cities with their suburbs. . . . .
- 66 And [some of] the families of the children of Kohath, . . . . . had . . . cities of their *borders* out of the 67 tribe of Ephraim. And they gave [unto] them the *cities* of refuge, Shechem in the hill country of Ephraim with her suburbs; . . . and Gezer with 68 her suburbs; and *Jokmeam* with her suburbs, and Beth-horon with her suburbs, . . . . . [and] 69 Aijalon with her suburbs, [and] Gath-rimmon with her suburbs; 70 . . . . . And out of the half tribe of Manasseh; *Aner* with her suburbs, and *Bileam* with her suburbs, . . . . . for the rest of the family of the children of Kohath. . . . .
- 71 Unto the children of *Gershon*, . . . . . out of the [family of the] half tribe of Manasseh, Golan in Bashan with her suburbs, . . . . . and *Ashtaroath* with her suburbs.

## Joshua 21.

(Continued.)

- 28 [two cities.] And out of the tribe of Issachar, *Kishion* with her suburbs, *Daberath* with her suburbs; . . . *Jarmuth* with her suburbs, . . . *En-gannim* with her suburbs; [four cities.] And out of the tribe of Asher, *Mishal* with her suburbs, . . . *Abdon* with her suburbs; . . . *Helkath* with her suburbs, and *Rehob* with her suburbs; [four cities.] And out of the tribe of Naphtali, *Kedesh* in Galilee with her suburbs, [the city of refuge for the manslayer,] and *Hammoth-dor* with her suburbs, and *Kartan* with her suburbs; 33 [three cities. All the cities of the Gershonites according to their families were thirteen cities with their suburbs.] 34 [And] unto the families of the children of Merari, [the rest of the Levites] out of the tribe of Zebulun, *Jokneam* with her suburbs, [and] *Kartah* with her suburbs, [Dimnah with her suburbs, *Nahalal* with her suburbs; 36 four cities.] And . . . . . out of the tribe of Reuben, *Bezer* . . . . . with her suburbs, and *Jahaz* with her suburbs, . . . 37 *Kedemoth* with her suburbs, and *Mephaath* with her suburbs; 38 [four cities.] And out of the tribe of Gad, *Ramoth* in Gilead with her suburbs, [the city of refuge for the manslayer,] and *Mahanaim* with her suburbs; 39 . . . *Heshbon* with her suburbs, . . . *Jazer* with her suburbs; [four cities in all.]

## 1 Chron. 6.

(Continued.)

- 72 . . . . . And out of the tribe of Issachar; *Kedesh* with her suburbs, *Daberath* with her suburbs; [and] *Ramoth* with her suburbs, [and] *Anem* with her suburbs. . . . . And out of the tribe of Asher; *Mashal* with her suburbs, [and] *Abdon* with her suburbs; [and] *Hukok* with her suburbs, and *Rehob* with her suburbs. . . . . And out of the tribe of Naphtali; *Kedesh* in Galilee with her suburbs, . . . . . and *Hammon* with her suburbs, and *Kiriathaim* with her suburbs. . . . . 77 . . . . . Unto the rest of the children of Merari, . . . . . out of the tribe of Zebulun, *Rimmono* with her suburbs, . . . *Tabor* with her suburbs. . . . . 78 . . . . . And [beyond the Jordan at Jericho, on the east side of Jordan,] out of the tribe of Reuben, *Bezer* [in the wilderness] with her suburbs, and *Jahzah* with her suburbs, [and] 79 *Kedemoth* with her suburbs, and *Mephaath* with her suburbs. 80 . . . . . And out of the tribe of Gad; *Ramoth* in Gilead with her suburbs, . . . . . and *Mahanaim* with her suburbs, 81 [and] *Heshbon* with her suburbs, [and] *Jazer* with her suburbs. . . . .

## V.

THE INHABITANTS OF JERUSALEM IN CHRONICLES AND  
NEHEMIAH.

THIS section is a crux for critics. It is here printed in such a way as to exhibit at a glance the resemblances and variations.

The very first name, Uthai or Athaiah, gives two different genealogies leading up to Perez. The section as given in Nehemiah is, in part at any rate, an extract from a much older document, as is shown by the references to 'the King.' The object of the Chronicler seems to be to establish the continuity between the original settlement in Jerusalem as planned by David and Samuel, and the re-settlement after the return from captivity. Some of the variations in the texts are capable of solution, but others defy ingenuity. The section is a strong illustration of the decay of local and civil lists of names and offices as contrasted with the sacred utterances contained in the law and the prophets, which seem to have suffered very little in the process of transmission to later times.

## 1 Chron. 9.

[So all Israel were reckoned by genealogies; and, behold, they are written in the book of the kings of Israel: and Judah was carried away captive to Babylon for their transgression.]

2 Now the first inhabitants that dwelt . . . . .

. . . . . in their possessions in their cities [were] Israel, the priests, . . . the Levites, and the Nethinim. . . . .

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, [and of the children of Ephraim and Manasseh.]

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, . . . . . of the children of Perez [the son of Judah].

5 And of [the Shilonites:] Asaiah . . . . .

. . . . . the 6 firstborn, and his sons. [And of the sons of Zerah; Jeuel, and their brethren, six hundred and

## Nehem. 11.

3 Now these are the chiefs of the province that dwelt [in Jerusalem: but in the cities of Judah dwelt every one] in his possession in their cities, . . . Israel, the priests, [and] the Levites, and the Nethinim [and the children of Solomon's servants].

4 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin. . . . .

[Of the children of Judah:] Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, [the son of Mahalalel,] of the children of Perez . . . . .

5 And of . . . . . Asaiah [the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah,] the son of the Shilonite. . . . .

. . . . .

## 1 Chron. 9.

(Continued.)

- ninety.] . . . . .
- 7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah; and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; and their brethren, according to their generations, nine hundred and fifty and six. All these men were heads of fathers' houses by their fathers' houses.
- 10 [And] of the priests; Jedaiah, and Jehoiarib, [and] Jachin;
- 11 [and] Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God. . . . .
- 12 . . . . . And Adaiah the son of Jeroham, . . . . .
- . . . . . the son of Pashhur, the son of Malchijah, [and] Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;] and their brethren, heads of [their] fathers' [houses], a thousand and seven hundred and threescore; [very able men for the work of the service of the house of God.] . . . . .
- 14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah,
- 15 [of the sons of Merari,] and Bakbakkar, Heresh, and Galal, . . . . .

## Nehem. 11.

(Continued.)

- 6 . . . . [All the sons of Perez that dwelt in Jerusalem were four hundred threescore and eight valiant men.]
- 7 And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of
- 8 Jeshaiiah. And after him Gabbai, Sallai, nine hundred twenty and
- 9 eight. And Joel the son of Zichri was their overseer: and Judah the son of Hassenuah was second over the city.
- 10 . . . . Of the priests: Jedaiah the son of Joiarib, . . . . Jachin,
- 11 . . . . Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God, [and their brethren that did the work of the house, eight hundred twenty and two.] And Adaiah the son of Jeroham, [the son of Pelaliah, the son of Amzi, the son of Zechariah,] the son of Pashhur, the son of Malchijah, . . . . .
- 13 . . . . and his brethren, heads of . . . . fathers', . . . . two hundred forty and two: . . . . .
- . . . . [and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer, and their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of Hagedolim.]
- 15 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, . . . . . the son of Bunni;
- 16 and Shabbethai and Jozabad, [of the chiefs of the Levites, who had the oversight of the outward business of the house of God;]

## 1 Chron. 9.

(Continued.)

- and Mattaniah the son of Mica, the son of Zichri, the son of Asaph ; . . . . .
- 16 . . . . . and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, [and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.] . . . . .
- 17 And the porters ; [Shallum, and] Akkub, [and] Talmon, [and Ahiman,] and their brethren : . . . . .
- 18 [Shallum was the chief ; who hitherto in the king's gate eastward : they were the porters for the camp of the children of Levi.
- 19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of his father's house, the Korahites, were over the work of the service, keepers of the gates of the tabernacle : and their fathers had been over the camp of the LORD, keepers
- 20 of the entry ; and Phinehas the son of Eleazar was ruler over them in time past, and the LORD was
- 21 with him. Zechariah the son of Meshelemiah was porter of the
- 22 door of the tent of meeting. All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer did ordain in their set office.]

## Nehem. 11.

(Continued.)

- 17 and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, [who was the chief to begin the thanksgiving in prayer, and Bakkukiah, the second among his brethren :] and Abda the son of Shammua, the son of Galal, the son of Jeduthun. . . . .
- 18 [All the Levites in the holy city were two hundred fourscore and four.]
- 19 And the porters, . . . . .  
 . . . Akkub, . . . Talmon, . . .  
 . . . . . and their brethren, [that kept watch at the gates, were an hundred seventy and two.]
- 20 [And the residue of Israel, of the priests, the Levites, were in all the cities of Judah, every
- 21 one in his inheritance. But the Nethinim dwelt in Ophel : and Ziha and Gishpa were over the
- 22 Nethinim. The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, over the



## 1 Chron. 9.

(Continued.)

## Nehem. 11.

(Continued.)

- business of the house of God.
- 23 For there was a commandment from the king concerning them, and a settled provision for the singers, as every day required.
- 24 And Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.]

## VI.

## DUPLICATE PSALMS.

IN these attention may be called (i) to the duplication itself; (ii) to the fact that a complete Psalm is found in two separate portions elsewhere; (iii) to the headings; (iv) to the substitution of God for LORD. The various readings are of the usual kind.

## Ps. 108.

A Song, a Psalm of David.

- 1 My heart is fixed, O God; . . .

I will sing, yea, I will sing  
praises, *even with* my glory.

- 2 Awake, psaltery and harp:

I myself will awake right early.

- 3 I will give thanks unto thee, O LORD, among the peoples:

[And] I will sing praises unto  
thee among the nations.

- 4 For thy mercy is great
- above*
- the heavens,

And thy truth unto the skies.

- 5 Be thou exalted, O God, above the heavens:

[And] thy glory above all the  
earth.

## Ps. 57.

For the Chief Musician, Al-taschith,  
Michtam of David, when he fled  
from Saul in the cave.

- 7 My heart is fixed, O God, [my heart is fixed:]

I will sing, yea, I will sing  
praises. *Awake up*, my glory;

- 8 Awake, psaltery and harp:

I myself will awake right early.

- 9 I will give thanks unto thee, O LORD, among the peoples:

. . . I will sing praises unto  
thee among the nations.

- 10 For thy mercy is great
- unto*
- the heavens,

And thy truth unto the skies.

- 11 Be thou exalted, O God, above the heavens;

. . . thy glory above all the  
earth.

## Ps. 108.

*(Continued.)*

- 6 That thy beloved may be delivered,  
Save with thy right hand, and answer us.
- 7 God hath spoken in his holiness;  
I will exult:  
I will divide Shechem, and mete out the valley of Succoth.
- 8 Gilead is mine; . . . Manasseh is mine;  
Ephraim also is the defence of mine head;  
Judah is my sceptre.
- 9 Moab is my washpot;  
Upon Edom will I cast my shoe:  
*Over Philistia will I shout.*
- 10 Who will bring me into the fenced city?  
Who hath led me unto Edom?  
11 Hast not thou cast us off, O God?  
And thou goest not forth, O God, with our hosts.
- 12 Give us help against the adversary:  
For vain is the help of man.
- 13 Through God we shall do valiantly:  
For he it is that shall tread down our adversaries.

## Ps. 60.

For the Chief Musician upon Shushaneduth, Michtam of David, to teach; when he strove with Aram-naharaim and with Aram-zobah.

- 5 That thy beloved may be delivered,  
Save with thy right hand, and answer us.
- 6 God hath spoken in his holiness;  
I will exult:  
I will divide Shechem, and mete out the valley of Succoth.
- 7 Gilead is mine, [and] Manasseh is mine;  
Ephraim also is the defence of mine head;  
Judah is my sceptre.
- 8 Moab is my washpot;  
Upon Edom will I cast my shoe:  
Philistia, shout *thou because of me.*
- 9 Who will bring me into the strong city?  
Who hath led me unto Edom?  
10 Hast not thou cast us off, O God?  
And thou goest not forth, O God, with our hosts.
- 11 Give us help against the adversary:  
For vain is the help of man.
- 12 Through God we shall do valiantly:  
For he it is that shall tread down our adversaries.

## Ps. 40.

For the Chief Musician. A Psalm of David.

- 13 [Be pleased,] O LORD, to deliver me:  
Make haste to help me, O LORD.
- 14 Let them be ashamed and confounded [together]  
That seek after my soul [to destroy it:]  
Let them be turned backward and brought to dishonour  
That delight in my hurt.
- 15 Let them be desolate by reason of their shame  
That say [unto me], Aha, Aha.
- 16 Let all those that seek thee rejoice and be glad in thee:  
. . . Let such as love thy salvation say continually,

## Ps. 70.

For the Chief Musician. A Psalm of David; to bring to remembrance.

- 1 . . . . . O God, to deliver me;  
Make haste to help me, O LORD.
- 2 Let them be ashamed and confounded . . . . .  
That seek after my soul: . . . . .  
. . . . .  
Let them be turned backward and brought to dishonour  
That delight in my hurt.
- 3 Let them be turned back by reason of their shame  
That say, . . . . . Aha, Aha.
- 4 Let all those that seek thee rejoice and be glad in thee;  
[And] let such as love thy salvation say continually,

## Ps. 40.

*(Continued.)*

- The LORD* be magnified.  
 17 But I am poor and needy;  
*The Lord thinketh upon me :*  
 Thou art my help and my deliverer;  
 Make no tarrying, O my God.

## Ps. 70.

*(Continued.)*

- Let God* be magnified.  
 5 But I am poor and needy;  
*Make haste unto me, O God :*  
 Thou art my help and my deliverer;  
 Make no tarrying, O LORD.

## Ps. 14.

For the Chief Musician. A Psalm of David.

- 1 The fool hath said in his heart,  
 There is no God.  
 They are corrupt, . . . they have  
 done abominable works;  
 There is none that doeth good.  
 2 *The LORD* looked down from heaven  
 upon the children of men,  
 To see if there were any that did  
 understand,  
 That did seek after God.  
 3 *They are all gone aside; they*  
*are together become filthy;*  
 There is none that doeth good, no,  
 not one.  
 4 Have [all] the workers of iniquity  
 no knowledge?  
 Who eat up my people as they  
 eat bread,  
 And call not upon *the LORD*.  
 5 There were they in great fear :  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 [For God is in the generation of  
 the righteous.]  
 6 *Ye put to shame the counsel of the poor,*  
*Because the LORD is his refuge.*  
 7 Oh that the salvation of Israel  
 were come out of Zion!  
 When *the LORD* bringeth back the  
 captivity of his people,  
 Then shall Jacob rejoice, and  
 Israel shall be glad.

## Ps. 53.

For the Chief Musician; set to Mahalath. Maschal of David.

- 1 The fool hath said in his heart,  
 There is no God.  
 They are corrupt, [and] they have  
 done abominable iniquity;  
 There is none that doeth good.  
 2 *God* looked down from heaven  
 upon the children of men,  
 To see if there were any that did  
 understand,  
 That did seek after God.  
 3 *Every one of them is gone back; they*  
*are together become filthy;*  
 There is none that doeth good, no,  
 not one.  
 4 Have . . . the workers of iniquity  
 no knowledge?  
 Who eat up my people as they  
 eat bread,  
 And call not upon *God*.  
 5 There were they in great fear,  
 [where no fear was :  
 For God hath scattered the bones  
 of him that encampeth against  
 thee ;]  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 Thou hast put them to shame,  
*Because God hath rejected them.*  
 6 Oh that the salvation of Israel  
 were come out of Zion!  
 When *God* bringeth back the  
 captivity of his people,  
 Then shall Jacob rejoice, and  
 Israel shall be glad.

## Ps. 115.

- 4 *Their* idols . . . . . are  
 silver and gold,  
 The work of men's hands.  
 5 They have mouths, but they  
 speak not ;

## Ps. 135.

- 15 *The* idols [of the nations] are  
 silver and gold,  
 The work of men's hands.  
 16 They have mouths, but they  
 speak not ;

## Ps. 115.

*(Continued.)*

- Eyes have they, but they see not;  
 6 They have ears, but they hear not;  
   [Noses have they, but they smell not;  
 7 They have hands, but they handle not;  
   Feet have they, but they walk not;]  
   *Neither speak they through their throat.*  
 8 They that make them shall be like unto them;  
   Yea, every one that trusteth in them.  
 9 O . . . Israel, *trust thou in the LORD:*  
   [He is their help and their shield.]  
 10 O house of Aaron, *trust ye in the LORD:*  
   [He is their help and their shield.]  
 11 Ye that fear the LORD, *trust in the LORD:*  
   [He is their help and their shield.]

## Ps. 135.

*(Continued.)*

- Eyes have they, but they see not;  
 17 They have ears, but they hear not;  
   . . . . .  
   . . . . .  
   . . . . .  
   . . . . .  
   . . . . .  
   *Neither is there any breath in their mouths.*  
 18 They that make them shall be like unto them;  
   Yea, every one that trusteth in them.  
 19 O [house of] Israel, *bleſs ye the LORD:*  
   . . . . .  
   O house of Aaron, *bleſs ye the LORD:*  
   . . . . .  
 20 [O house of Levi, *bleſs ye the LORD:*]  
   Ye that fear the LORD, *bleſs ye the LORD.*  
   . . . . .

## VII.

## THE EARLIER AND LATER PARTS OF ISAIAH.

THE passages below show marks of relationship between the two main divisions of Isaiah, but in themselves they afford no substantial evidence for or against identical authorship. There are marked resemblances between certain passages in the early division: see, for example, chapters 10. 23 and 28. 22; also chaps. 29. 17 and 32. 15. In the second division there are more numerous resemblances: compare chaps. 40. 10 and 62. 11; 41. 17, 18 and 43. 19, 21; 42. 6, 7 and 49. 8, 9; 46. 13 and 51. 5; 48. 22 and 52. 21.

## Isa. 11. 6-9.

- 6 *And the wolf shall dwell with the lamb,* [and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their

## Isa. 65. 25.

- 25 *The wolf and the lamb shall feed together,* . . . . .  
   . . . . .  
   . . . . .  
   . . . . .  
   . . . . .  
   . . . . .  
   . . . . .

## Isa. 11. 6-9.

*(Continued.)*

young ones shall lie down together:] and the lion shall eat straw like the ox. . . . .  
 8 . . . . . [And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand  
 9 on the basilisk's den.] They shall not hurt nor destroy in all my holy mountain . . . . .  
 . . . . .

## Isa. 65. 25.

*(Continued.)*

. . . . .  
 . . . . . and the lion shall eat straw like the ox: [and dust shall be the serpent's meat.] . . . . .  
 . . . . .  
 . . . . .  
 . . . . . They shall not hurt nor destroy in all my holy mountain [saith the LORD].

## Isa. 35. 10.

10 And the ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

## Isa. 51. 11.

11 And the ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

## Isa. 2. 20.

20 In that day a man shall cast away his idols of silver, and his idols of gold, which they made for him to worship, to the moles and to the bats.

## Isa. 31. 7.

7 In that day they shall cast away every man his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

## VIII.

## ISAIAH AND MICAH.

The relationship between Isaiah and his contemporary Micah is of a deeply interesting character. It is by no means confined to the passage given below. Compare, for example, Isa. 26. 21 with Mic. 1. 3; Isa. 58. 1 with Mic. 3. 8; Isa. 25. 8 with Mic. 6. 16; also compare Isa. 10. 21 with Mic. 5. 3, 7, 8, noting two different words for 'remnant.' Both prophets also speak of the Babylonian captivity (Isa. 39. 5 and Mic. 4. 10). In comparing the texts below, the variations prove to be akin to those which we are familiar with elsewhere. It remains to ask who has the prior claim to the original authorship. In Isaiah the passage stands as the

beginning of a message given to him in vision. In Micah it appears to be part of the prophecy contained in the previous chapter which was published in the reign of Hezekiah (see Jer. 26. 18). If the early chapters of Isaiah are in anything like chronological order his second chapter was before Hezekiah's time.

## Isa. 2. 1-5.

[The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.]

- 2 And it shall come to pass in the latter days, that the mountain of the LORD's house shall be established in the top of the mountains, and . . shall be exalted above the hills; and *all* nations shall flow unto it. And many *peoples* shall go and say, Come ye, and let us go up to the mountain of the LORD, . . to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD
- 4 from Jerusalem. And he shall judge between *the nations*, and shall reprove *many peoples*: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
- 5 [O house of Jacob, come ye, and let us walk in the light of the LORD.]

## Mic. 4. 1-4.

. . . . .  
. . . . .  
. . . . .

- And it shall come to pass in the latter days, that the mountain of the LORD's house shall be established in the top of the mountains, and [it] shall be exalted above the hills; and *2 peoples* shall flow unto it. And many *nations* shall go and say, Come ye, and let us go up to the mountain of the LORD, [and] to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD
- 3 from Jerusalem. And he shall judge between *many peoples*, and shall reprove *strong nations* *afar off*; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
- 4 [But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all the peoples will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.]



## IX.

## DUPLICATE SECTIONS IN JEREMIAH.

THERE is no prophetic book in which the writer repeats himself so freely as the Book of Jeremiah. Only the most striking instances are given below. Compare also chap. 6. 13-15 with 8. 10-12; chap. 11. 20 with 20. 12; chap. 30. 10, 11 with 46. 27, 28; chap. 24. 8-10 with 29. 17-19; chap. 23. 19, 20 with 30. 23, 24. In all these passages the slips, oversights, or textual corruptions, are of the most minute description—a fact which gives some encouragement after the numerous instances to the contrary which we have met with in other books. Attention need be called only to two points in the extracts below: (i) there is the remarkable variation in gender between ‘He shall be called’ and ‘She (i.e. Jerusalem) shall be called’ (23. 6 and 33. 16). May it not possibly be a slip (וזה אשר יקראו for וזה אשר יקראלה)? Of course the text as it stands is capable of a satisfactory interpretation, for the city may naturally be named after her Deliverer; but the other alternative is possible also. (ii) The prophecy which is aimed at Edom in chap. 49 is directed against Babylon in chap. 50. Such adaptation is frequent elsewhere on a small scale. See e.g. Amos 1 and 2.

## Jer. 10. 12-16.

- 12 He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched  
 13 out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out  
 14 of his treasures. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them.  
 15 They are vanity, a work of delusion: in the time of their  
 16 visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and [Israel] is the tribe of his inheritance: the LORD of hosts is his name.

## Jer. 51. 15-19.

- 15 He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched  
 16 out the heavens: when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out  
 17 of his treasures. Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image: for his molten image is falsehood, and there is no breath in them.  
 18 They are vanity, a work of delusion: in the time of their  
 19 visitation they shall perish. The portion of Jacob is not like these; for he is the former of all things; and . . . is the tribe of his inheritance: the LORD of hosts is his name.

**Jer. 23. 5-8.**

5 Behold, the days come, saith  
the LORD, that I will upraise  
.  
.  
.  
.  
.  
.  
.  
.  
.  
unto David a *righteous*  
Branch, [and he shall reign  
as king and deal wisely,] and .  
shall execute judgement and  
6 righteousness in the land. In *his*  
days Judah shall be saved, and  
*Israel* shall dwell safely: and  
this is [his name] whereby *he*  
shall be called, The LORD is our  
righteousness.

Jer. 33. 14-16.

14 Behold, the days come, saith  
the LORD, that I will upraise  
[that good word which I have  
spoken concerning the house of  
Israel and concerning the house  
15 of Judah. In those days, and at  
that time, will I cause to grow  
up] unto David a Branch of  
*righteousness*; . . . . and [he]  
shall execute judgement and  
16 righteousness in the land. In *those*  
days Judah shall be saved, and  
*Jerusalem* shall dwell safely: and  
this is . . . . whereby *she*  
shall be called, The LORD is our  
righteousness.

Jer. 16. 14, 15.

7 Therefore, behold, the days  
come, saith the LORD, that *they*  
shall no more say, As the  
LORD liveth, which brought up  
the children of Israel out of the  
land of Egypt; but, As the LORD  
8 liveth, which brought up [and  
which led the seed of] the *house*  
of Israel out of the north country,  
and from all the countries whither  
*I* had driven them; and *they*  
shall dwell in their own land.

14 Therefore, behold, the days  
come, saith the LORD, that *it*  
shall no more be said, As the  
LORD liveth, which brought up  
the children of Israel out of the  
15 land of Egypt; but, As the LORD  
liveth, which brought up . .  
. . . . . the children  
of Israel out of the north country,  
and from all the countries whither  
he had driven them: *and I will*  
*bring them again into their land that*  
*I gave unto their fathers.*

Jer. 49. 19-21.

19 Behold, he shall come up like  
a lion from the pride of Jordan  
against the strong habitation:  
but I will suddenly make *him*  
run away from her; and whoso  
is chosen, him will I appoint  
over her: for who is like me?  
and who will appoint me a time?  
and who is the shepherd that  
20 will stand before me? Therefore  
hear ye the counsel of the LORD,  
that he hath taken against  
*Edom*; and his purposes, that  
he hath purposed against *the in-*  
*habitants of Teman*: Surely they  
shall drag them away, even the  
little ones of the flock; surely  
he shall make their habitation  
21 desolate with them. At the  
noise of *their fall* the  
earth trembleth; *there is a cry,*  
[the noise whereof] is heard in  
*the Red Sea.*

Jer. 50. 44-46.

44 Behold, he shall come up like  
a lion from the pride of Jordan  
against the strong habitation :  
but I will suddenly make them  
run away from her ; and whoso  
is chosen, him will I appoint  
over her : for who is like me ?  
and who will appoint me a time ?  
and who is the shepherd that  
45 will stand before me ? Therefore  
hear ye the counsel of the LORD,  
that he hath taken against  
*Babylon* ; and his purposes, that  
he hath purposed against the  
*land of the Chaldeans* : Surely they  
shall drag them away, even the  
little ones of the flock ; surely  
he shall make their habitation  
46 desolate with them. At the  
noise of the taking of *Babylon* the  
earth trembleth, and the cry  
. . . . . is heard among  
the nations.

## X.

## JEREMIAH AND THE OTHER SCRIPTURES.

In 1837 a monograph on this subject was published by Augustus Küper, entitled *Jeremias librorum sacrorum interpres atque vindex*; and the subject certainly deserves a special treatise. To give anything like a notice of the minute relationship between Jeremiah and the Pentateuch (notably Deut.), Psalms and Prophets, would extend this section far beyond its proper limits. All that can be done here is to call attention to the most notable points of relationship between this writer and the other books. The question of original authorship is not discussed.

## Jer. 48. 45, 46.

- . . . . .  
 . . . . .  
 . . . . .  
 . . . . .  
 45 For a fire is gone [forth] out of Heshbon,  
 [And] a flame from the midst of Sihon,  
 And hath devoured the corner of Moab,  
 And the crown of the head of the tumultuous ones.  
 46 Woe unto thee, O Moab!  
 The people of Chemosh is undone:  
 For thy sons are taken away captive,  
 And thy daughters into captivity.

## Num. 21. 27-29.

- 27 [Wherefore they that speak in proverbs say,  
 Come ye to Heshbon,  
 Let the city of Sihon be built and established:]  
 28 For a fire is gone . . . out of Heshbon,  
 . . . A flame from the city of Sihon:  
 It hath devoured Ar of Moab,  
 The lords of the high places of Arnon.  
 29 Woe unto thee, O Moab!  
 Thou art undone, O people of Chemosh:  
 He hath given his sons as fugitives,  
 And his daughters into captivity.

## Jer. 48. 29-36.

- 29 We have heard of the pride of Moab, that he is very proud; his loftiness, and his pride, and his arrogance, and the haughtiness of his heart. [I know his wrath, saith the Lord, that it is nought;] his boastings have  
 31 wrought nothing. Therefore will I howl for Moab; yea, I will cry out for all Moab: for the men of Kir-hareseth shall they mourn.  
 32 With more than the weeping of Jazer will I weep for thee, O vine of Sibmah: thy branches passed over the sea, they reached even to the sea of Jazer: upon thy summer fruits and upon thy vintage the spoiler is fallen.

## Isa. 16. 6-II.

- 6 We have heard of the pride of Moab, that he is very proud; even of his arrogance, and his pride, and his wrath; . . . .  
 . . . . .  
 . . . . . his boast-  
 7 ings are nought. Therefore shall Moab howl for Moab, every one shall howl: for the rascals of Kir-hareseth shall ye  
 8 mourn, utterly stricken. For the fields of Heshbon languish, and the vine of Sibmah; the lords of the nations have broken down the choice plants thereof; they reached even unto Jazer, they wandered into the wilder-

## Jer. 48. 29-37.

(Continued.)

33 And gladness and joy is taken away, from the fruitful field and from the land of Moab; and I have caused wine to cease from the winepresses: none shall tread with shouting; the shouting shall be no shouting.

34 [From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their voice, from Zoar even unto Horonaim, to Eglath-shelishiyah: for the waters of Nimrim also shall be-  
35 come desolate. Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high place, and him that burneth  
36 incense to his gods.] Therefore mine heart soundeth for Moab like pipes, and mine heart soundeth like pipes for the men of Kir-heres.

## Jer. 48. 43, 44.

43 Fear, and the pit, and the snare, are upon thee, O inhabitant of Moab, [saith the LORD.] . . .  
44 . . . . . He that fleeth from . . . . . the fear shall fall into the pit; and he that getteth up out of the . . . . . pit shall be taken in the snare: for I will bring upon her, even upon Moab, the year of their visitation, saith the LORD.

## Jer. 50. 39, 40.

39 Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. . . . .

## Isa. 16. 6-II.

(Continued.)

ness; her branches were spread abroad, they passed over the sea.  
9 Therefore I will weep with the weeping of Jazer for the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for upon thy summer fruits and upon thy harvest the battle shout  
10 is fallen. And gladness is taken away, and joy out of the fruitful field; and in the vineyards there shall be no singing, neither joyful noise: no treader shall tread out wine in the presses: I have made the vintage shout to cease,

11 . . . . . Wherefore my bowels sound like an harp for Moab, and mine inward parts for Kir-heres.

## Isa. 24. 17, 18.

17 Fear, and the pit, and the snare, are upon thee, O inhabitants of  
18 the earth. . . . . [And it shall come to pass, that] he who fleeth from [the noise of] the fear shall fall into the pit; and he that cometh up out of the [midst of the] pit shall be taken in the snare: for the windows on high are opened, and the foundations of the earth do shake.

## Isa. 13. 19-22.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: [neither shall

## Jer. 50. 39, 40.

(Continued.)

. . . . .  
 . . . . .  
 . . . . .  
 40 As when God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man dwell there, neither shall any son of man sojourn therein.

## Isa. 13. 19-22.

(Continued.)

the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there.]  
 21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there.  
 22 And wolves shall cry in their castles, and jackals in the pleasant palaces.

Seeing that Jeremiah exhibits such a familiar acquaintance with the First Division of the Book of Isaiah, the question rises whether we can trace any relationship between his writings and the Second Division. For this purpose Jer. 10. 3-5 may be compared with Isa. 40. 18, &c., and 44. 11, &c., also compare Jer. 11. 19 with Isa. 53. 7; Jer. 32. 40 with Isa. 55. 3; Jer. 31. 2 with Isa. 63. 14; Jer. 33. 3 with Isa. 48. 6.

Jeremiah is either himself a Psalmist or else a free quoter from the Psalms. Thus we have:—

## Jer. 10. 13.

13 [When he uttereth his voice, there is a tumult of waters in the heavens,]  
 [And] he causeth the vapours to ascend from the ends of the earth;  
 Hemaketh lightnings for the rain,  
 And bringeth forth the wind out of his treasures.

## Ps. 135. 7.

. . . . .  
 . . . . .  
 . . . . .  
 7 . . . He causeth the vapours to ascend from the ends of the earth;  
 Hemaketh lightnings for the rain;  
 He bringeth forth the wind out of his treasures.

## Jer. 10. 25.

25 Pour out thy *fury* upon the heathen that know thee not,  
 And upon the *families* that call not on thy name:  
 For they have devoured Jacob,  
 [Yea, they have devoured him and consumed him,]  
 And laid waste his habitation.

## Ps. 79. 6, 7.

6 Pour out thy *wrath* upon the heathen that know thee not,  
 And upon the *kingdoms* that call not upon thy name.  
 7 For they have devoured Jacob,  
 . . . . .  
 . . . . .  
 And laid waste his habitation.

So also Jer. 15. 15: 'For thy sake I have suffered reproach'; compare Ps. 35. 7. Jer. 18. 20: 'They have digged a pit for my soul'; compare Ps. 35. 7. Jer. 51. 58: 'The people shall labour in vain, and the folk in the fire; and they shall be weary'; compare Hab. 2. 13.



## Jer. 49. 7-6.

- 7 Thus saith the LORD of hosts :  
Is wisdom no more in Teman ?  
is counsel perished from the prudent ?  
is their wisdom vanished ?
- 8 Flee ye, turn back, dwell deep,  
O inhabitants of Dedan ; for I  
will bring the calamity of Esau  
upon him, the time that I shall  
visit him.
- 9 If grapegatherers came to thee,  
would they not leave some glean-  
ing grapes ? if thieves by night,  
would they not destroy till they  
had enough ? But I have made  
Esau bare, I have uncovered his  
secret places, and he shall not be  
able to hide himself : his seed  
is spoiled, and his brethren, and  
his neighbours, and he is not.
- 11 [Leave thy fatherless children,  
I will preserve them alive ; and  
let thy widows trust in me.]
- 12 For thus saith the LORD : Behold,  
they to whom it pertained not to  
drink of the cup shall assuredly  
drink ; and art thou he that shall  
altogether go unpunished ? thou  
shalt not go unpunished, but
- 13 thou shalt surely drink. [For  
I have sworn by myself, saith  
the LORD, that Bozrah shall be-  
come an astonishment, a reproach,  
a waste, and a curse ; and all the  
cities thereof shall be perpetual  
wastes.]
- . . . . .
- 14 . . . . . I have heard  
tidings from the LORD, and an  
ambassador is sent among the  
nations, saying, Gather your-  
selves together, and come against  
her, and rise up to the battle.
- 15 For, behold, I have made thee  
small among the nations, and
- 16 despised among men. As for thy  
terribleness, the pride of thine  
heart hath deceived thee, O thou  
that dwellest in the clefts of the  
rock, that holdest the height of  
the hill : though thou shouldest  
make thy nest as high as the  
eagle, I will bring thee down  
from thence, saith the LORD.

## Obadiah.

- 8 Shall I not in that day, saith  
the LORD, destroy the wise men  
out of Edom, and understanding  
9 out of the mount of Esau ? And  
thy mighty men, O Teman, shall  
be dismayed, to the end that  
every one may be cut off from  
the mount of Esau by slaughter.
- 5 If thieves came to thee, if  
robbers by night, (how art thou  
cut off!) would they not steal  
till they had enough ? if grape-  
gatherers came to thee, would  
they not leave some glean-  
6 grapes ? How is Esau searched  
out ! how are his hidden treasures  
sought up ! . . . . .  
. . . . .  
. . . . .
- 16 For as ye have drunk upon my  
holy mountain, so shall all the  
nations drink continually, yea,  
they shall drink, and swallow  
down, and shall be as though  
they had not been.
- 1 [The vision of Obadiah.  
Thus saith the Lord God con-  
cerning Edom :] We have heard  
tidings from the LORD, and an  
ambassador is sent among the  
nations, saying, Arise ye, and let  
us rise up against her in battle.
- 2 Behold, I have made thee small  
among the nations : thou art  
3 greatly despised. The pride of  
thine heart hath deceived thee,  
O thou that dwellest in the clefts  
of the rock, whose habitation is  
high ; that saith in his heart,  
Who shall bring me down to the  
4 ground ? Though thou mount on  
high as the eagle, and though thy  
nest be set among the stars, I will  
bring thee down from thence,  
saith the LORD.



## XI.

## THE GENEALOGIES.

THE perplexities of the Biblical Genealogies have frequently been discussed. The late Bishop Lord Arthur Hervey gave much attention to them. (See especially his last small work on the Book of Chronicles, S. P. C. K.) The lists in the first chapter of the Chronicles are chiefly to be found in Gen. 10, 11, 25, and 36; the changes in spelling being of the same character as those which have been noticed elsewhere. The Edomite list (Gen. 36. 31-43) must be in part at least a later addition to the book; but it is reproduced as it stands by the Chronicles.

Saul's genealogy is inserted twice, viz. 1 Chron. 8. 29-38 and 9. 35-44. Although identical in substance the copies vary in spelling. Thus we have Zacher and Zachariah, Shimeah and Shimeam, Jehoadah and Jarah, Rapha and Rephaiah. Each also has one name which is not in the other.

Samuel's genealogy and family is also inserted twice in the same chapter 1 Chron. 6. 22-28 and 33 38. The one list is traced down from Kohath to Samuel's sons; the second is traced up from Samuel's sons to Kohath's grandfather Jacob.

It is to be noticed that Samuel was an Ephrathite (i. e. Ephraimite) by habitation, though a Levite by birth.

On arranging the names in parallel lines the result is as follows:—

. . . . .	[Israel]
. . . . .	[Levi]
Kohath . . . . .	Kohath
<i>Amminadab</i> . . . . .	<i>Izhar</i> (Num. 16. 1)
Korah . . . . .	Korah
[Assir] . . . . .	. . . . .
[Elkanah] . . . . .	. . . . .
Ebiasaph . . . . .	Ebiasaph
Assir . . . . .	Assir
Tahath . . . . .	Tahath
<i>Uriel</i> . . . . .	<i>Zephaniah</i>
Uzziah . . . . .	Azariah
<i>Shaul</i> . . . . .	<i>Joel</i>
Elkanah . . . . .	Elkanah
Amasai . . . . .	Amasai
<i>Ahimoth</i> . . . . .	<i>Mahath</i>
Elkanah . . . . .	Elkanah
<i>Zophai</i> . . . . .	<i>Zuph</i>
<i>Nahath</i> . . . . .	<i>Toah</i> ( <i>Tohu</i> , 1 Sam. 1. 1)
<i>Eliab</i> . . . . .	<i>Eliel</i> ( <i>Elihu</i> , 1 Sam. 1. 1)
Jeroham . . . . .	Jeroham
Elkanah . . . . .	Elkanah
Samuel . . . . .	Samuel
. . . . The firstborn [ ] . . .	Joel (see 1 Sam. 8. 2)
[ . . . And the second Abiah ] .	Heman

All the difficulties with which we are familiar in connexion with our Lord's genealogy are to be paralleled in these Old Testament lists.

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